

# A Brand taken out of the Fire.

Or  
*The Romish Spider, with his  
Webbe of Treason.*

Wouen and Broken :  
*together with*  
The seuerall vses that the *World* and  
*Church* shall make thereof.

*Gathered out of the 64. Psalme.*

Psal. 112. vers. 18.

*This shall be written for the generations to come, and the people that  
are created shall praise the Lord.*



AT LONDON

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To the High and excellent Prin-  
cesse ELIZABETH, eldest Daugh-  
ter to our Soueraigne Lord IAMES by the grace  
of God of Great Britaine, France and Ireland  
King, defendor of the faith.



Most gracious Princesse: vouchsafe  
(I pray you) the remembrance of  
that blessing, the enioying where-  
of (I doubt not) was exceedingly  
welcome vnto you. And let your  
fauourable acceptance, pardon  
the boldnes of the remembrancer,  
who hauing nothing of his owne, worthy to con-  
gratulate your Highnesse comming vnto our Cittie,  
hath beene glad to take the oportunitie of that gift,  
which the Lord hath bestowed vpon you, in this  
great deliuerance, and to present you with the re-  
membrance of your owne renewed estate. For as in  
this deliuerance, whatsoeuer you are, or haue, is  
newly giuen vnto you: your most renowned Father,  
and Princely Mother, your louing brethren, and tender  
sister your selfe & all: all new gifts, euen newly created;  
by this great worke of God: so is this remembrance, a re-  
uiuing of this great deliuerance, as reuiuing the worke  
daily vnto you, & prouoking you thereby to answer  
it in newnes of life. Accept therefore I beseech you  
(most excellent Lady) the reuiuing of that worke, by  
which you are that which you are: that so it may  
further you to that which (by Gods mercy) you shal-  
be. And to this end shall my vowes and praiers be re-  
nued vnto our God for you, And so I humbly com-  
mend your Grace to the grace of God.

Your Graces most bounden,  
Thomas Cooper.



To the right Honourable, the  
Lord Harington, and his most  
vertuous Ladie.



RIGHT HONOURABLE:  
*seeing the Lord hath ioyned you both  
in the benefit of this great deliuerance:  
therefore haue I beene emboldened  
to ioyne your Honours also in this  
remembrance thereof. Though I doe  
not say with the Iewes, concerning the Centurion, that  
you are worthy of this blessing: yet I may safely say  
what Peter did of the other Centurion: that herein hath  
the Lord remembred your loue vnto the Gospell, and  
care vnto his Saints. My hearts desire is, that this deliue-  
rance may encrease these blessings vnto you, that so you  
may grow up from grace to grace, till you attaine vnto  
the full measure of the age of Iesus Christ: to whose bles-  
sed protection I commend your Honours, and your  
Princely Charge. And so I humblie take  
my leaue.*

Your Honours in all dutie.

Thomas Cooper.

# To the Right Worshipfull my Christian friends and Auditors, mai-

ster Mayor of Couentrie, Maister Arch-deacon: the  
Iustices, Maister Steward, All those of the Councels,  
together with All that doe unfainedly loue  
the Lord Iesus, and do long after his  
glorious appearance.



Right Worshipfull, two causes there are  
which haue moued me to put forth these  
plaine and unpolished meditations: the  
one is the generall good which we haue  
all receiued from the hand of our graci-  
ous God in this late great deliuerance of  
Prince and people, Church and com-  
mon-wealth, from that bloudie and hel-  
lish practise of our desperate aduersaries: the other is that  
particular good which I haue receiued from you, since my com-  
ming among you. Concerning the common good which we haue  
all beene partakers of: surely it hath beene such, and so great, as  
that if we should holde our peace, the very stones would speake.  
And therefore that they may not be a witnesse against me, I haue  
in your hearing spoken of this deliuerance. And because it is  
required that we should not onely declare the worke of God, but  
commend it also by writing vnto the generations to come: ther-  
fore haue I taken this further paines, to commit to writing such  
notes as I haue obserued concerning this great worke, that they  
may be trials of our present thankfulnessse, for the blessings  
receiued, and furtherances also to strengthen our faith, and e-  
stablish our posteritie, that they may waite vpon the Lord in  
the affiance of the like mercies.

And the rather haue I beene incouraged here vnto, by that  
particular good which from time to time, since my comming  
among you, I haue receiued from you, that so it might be some  
pledge of my thankfulnessse vnto you for the same. I may well  
say you haue comforted my body, and my soule: not onely my



## The Epistle

outward man, when I was a stranger to you, and by reason of the visitation of my familie, in some affliction. A kindnesse which by Gods mercy I shall not faile to leaue recorded to posteritie, when opportunitie shall serue: but specially my soule and inward man: in beholding your Order and loue vnto the Gospell. Which though it hath made you stincke in the Nostrels of the common aduersarie: yet hath this saour of your ointments, caused the Saints to loue you: yea the hatred of your enemies hath the Lord recompenced with such extraordinary pledges of his fauour, As that you haue not onely your lines & liberties giue you for a prey, but further also the Lord hath honoured your Cittie with the presence and protection of a gracious Princeesse: not onely by making your Cittie an harbour for a season vnto that royall branch, but thereby in mercy opening a way (if you shall accept it) by so comfortable a protection, to the strengthening & continuance of your holy libertie in the waies of God, And surely if you shall not use your libertie as an occasion to the fl. sh: if the dead flies of hypocrisie, and luke-warmnesse shall not corrupt that pretious ointment: but you shall strengthen that which is ready to die, and doe the first workes, and continue therein: you shall undoubtedly be a sweete swelling saour in the nostrils of the Lord, and so not onely haue your Cittie blessed with the dew of heauen, and fatnesse of the earth, but by the mercie of God, you shall be lead forth in your most holy faith, to receiue the ends therof, euen the saluation of your soules: Which, as I do heartily sigh and long after, so haue I to this end thought fit to stirre up your pure mindes by these meditations: that you might haue somewhat of mine with you, as a pledge of my thankfulness vnto you, for your loue towards me: and a Spurre to prouoke and continue our thankfulness vnto God, for his wonderfull mercies, renewed and continued vnto vs, in this great deliverance: and that herein I may free my selfe from imputation of vanity and negligence, which may happily arise from the strangenesse of the Title, and plainenesse of the matter, giue me leaue (I pray you) to yeeld you reasons of them both.

Concerning the Title, my purpose is therein to discover the nature of our aduersaries, who would haue done vs so great  
evill.

## to the Reader.

euill. A very cursed generation, and full of deadly poyson, ex-  
streamly cruell where they can preuaile: and yet by the Iustice  
of God, breeding their owne bane, when their sinne is full, euen  
bursting a sunder with the poyson thereof, and iustly confoun-  
ded with their owne malice. So is the Spider, Yea as the Spi-  
ders Webbe is cunningly Wouen, and quickly broken, so are  
and shal be the denises of our aduersaries: they shall not be esta-  
blished by their iniquitie: but their owne cunning hath and  
shall be their confusion. And let this satisfie you concerning  
the Title.

As for the plainenesse, and rudenesse of the matter, if you  
doe duly consider the rule of my direction. I trust you will ac-  
knowledge, that the power of the spirit is best seene in weaknes:  
and that plaine lines, doe best answer a straight and euen leuell:  
the euidence of the spirit, is best seene in plainenesse. You see I  
haue informed my selfe in these meditations, by the most per-  
fect Paterne: a Psalm of that Princely Prophet Dauid, that  
man of afflictions: when his life was indangered by the subtiltie  
and violence of his close and trecherous enemies. To be deliue-  
red from these, he flies vnto his God in prayer: and the rather  
to preuaile, he layes before the Lord the desperate practises of  
his enemies: thereby implying: that vnto the Lord stood vnto  
him, hee iustly feared that they would swallow him vp. This  
feare of his, is the rather confirmed: because he saw them sod-  
daine and fearelesse in their mischienous practises: And why  
they should be thus fearelesse, he discouers in the next words: be-  
cause they did by many sorts of encouragements meet with this  
feare. And here begin our meditatiōs: deriued as you see frō this  
pure fountaine: and watered all along with the streames ther-  
of. If this beauenly treasure hath so shined in this earthen ves-  
sell, that the excellencie of that power, may appeare to be of  
God, and not of vs: giue God the glory in the treasure, and be  
humbled in respect of the vessell. If the vessell hath receiued  
that honour from this beauenly treasure, as not to haue hanaled  
it craftily and deceitfully: but in declaration of the truth shal-  
be approued, to euery mans conscience in the sight of God.  
Then



## The Epistle.

Then if our Gospell be hid, it is hid to them that perish. But I  
perswade my selfe better things of you, even such as shall accompany  
salvation. And let this be your triall, that you are contented  
to heare the same things againe. So accepting these paines  
according to the entent thereof, you shall happily ease  
your selues of the Mother and the Daughter, forget-  
fulnesse and vnthankfulnesse: and burthen me wil-  
lingly with further paines, for the further build-  
ing of you vp in Iesus Christ. To whose pro-  
tection I commit you. I pray you to  
beare with the faults escaped  
in the printing, and correct  
the grosser of them  
as followeth.

pag. 19. lin. 11. for rest, read cost. ead. lin. 21. for that may, read that we  
may. ead. lin. 1. for we, read he. ead. lin. 29. for bloudie execution,  
read for the bloudie execution. pag. 22. lin. 30. for Rhamaes, read  
Pharaoes. pag. 23. lin. 5. for perpetuall, read externall. ead. lin. 8. for  
framing, read foaming: ead. lin. 30. for so Satan, read superstition.  
pag. 29. lin. 30. for thing, read change. pag. 34. lin. 28. for saue, read some.  
pag. 35. lin. 34. for life restored, read life are restored. pag. 43. lin. 28.  
for meane, read mayne. pag. 44. lin. 28. for the, read these.



# THE Romish Spider.

## THE FIRST PART.

The weauing of the Webbe.

Psal. 64.

Verf. 5. *They encourage themselves in a wicked purpose, they commune together to lay snares priuily, and say, who shall see them?*

6. *They haue sought out iniquities, they haue accomplished that which they sought out, euen euery one in his secret thought, and the depth of his heart.*



He holy Ghost, hauing in the latter end of the former verse, set out the desperate resolution of the wicked, in their attempts against the *Lords Anointed*, by two Circumstances; The one, That they are *suddain* in execution, implying their desperatenesse; The other, That they

*feare not*, arguing their boldnesse and confidence in their proceedings, doth in the two next verses yeeld a reason, for this their desperate confidence, by discovering their diuelish policie in the maner of their practising, as also in the varietie and secrecie thereof. For whereas of all other

*Wicked, suddaine, and fearelesse in treasons.*

*Because they use many policies therein to.*

B sinnes,



In that  
his sin breedeth  
feare.

1. Sam. 24.

2. Sam. 1. 15.

finnes, the sinne of treason hath cause most to affright the heart of man, not onely in regard of the maiestie of the Prince, who carries the Image of God, full of terror and astonishment to the wicked, but also in respect of the haynous punishment that attends the same, (not to omit the racking of the conscience in the horreur of the sinne) may it not therefore seeme strange, that wretches should not feare to commit so great a sinne, that Subiects should runne so boldly, and desperately to lay hands vppon the Lords annointed? The Prophet *Dauid* was so affected, when hee had but cut off the lappe of *Saules* garment, a wicked and reprobate King, that his heart smote him with conscience of some great euill, in lifting up his hand against the Lords Annointed. And when the *Amalekite* brought newes vnto *Dauid*, that he had slaine his enemy *Saule*, hoping to receiue some great reward, the good King was so farre from delighting in the death of his enemy, as that rather remembering him to bee the Annointed of the Lord, hee not onely bewailes his death with a great lamentation, but further reprooues the *Amalekite* with this seuerer checke: *How wast thou not affraide to lift up thy hand against the Annointed of the Lord?* and rewards him with such wages, as so haynous a murder did require. To feare then in attempting against the life of a Prince, as there is great reason, in regard of the haynousnesse of the sinne, and the Maiestie of the person against whome it is committed, so there had neede be great policie vsed to banish this feare.

Four Policies  
of the wicked  
to giue them  
encourage-  
ment in their  
mischiefes.

What this policie was, the holy Ghost proceedes to relate vnto vs, in these two verses following: leading vs to the consideration of diuers notable points of policie, in the practises of these Traytours against their *Soueraigne*, to make them confident and secure therein, that so they may bee taken in the pit, which they haue digged for others.

The first whereof, respecteth the manner of their plotting, and it is here set out vnto vs to be two-fold,

First,

First, (saith the spirit) *They encourage themselves in a wicked purpose, they commune together*, wherein the meaning of the holy Ghost is, to lead vs to a policie verie vsuall in great and desperate attempts, that they are vnder-taken and prosecuted by combination of all sorts of strength, as so many helps to further the accomplishment thereof.

1. Leagues and Confederacies.

Secondly, whereas close carriage & conueyance is an especiall helpe to further dangerous designs, therefore the holy Ghost addeth, that the speciall matter of their counsell was, how they *might lay snares priuily*, signifying therein, that they did not onely encourage themselves by mutuall aduise, laying of their heads and purses together, but that a speciall part of their aduise was this, so to carie their Treasons, that none might see them: hoping by this manner of plotting, to haue speedie, and suddaine execution, and discouering therein the ground and moouing cause of all these desperate practises, namely, they say in their hearts, *who shall see them*, that is, they say in effect, *there is no God*.

2. Secrecie.

Now, because malice is insatiable, and yet iealous too, doubtfull to be discried, and yet desirous to preuaile; therefore behold, a second policie in these traiterous practises, both to delude secrecy, and more effectually to preuaile, *they haue sought out iniquities* (saith the blessed spirit) that is, they haue deuised store of snares, to entrap the life of the King, that so if one should faile, the other might take effect, if some be discouered, and so breed securitie, (as vsually they doe) the other, that lye hid might come more suddenly, and surprise more fearefully, without auoidance.

3. Varietie of Plots.

The snares being thus cōtriued in such *secrecie & varietie*, that if the *secrecie* should faile in some, yet therest might afterward preuaile. Here vppon doth vsually follow a double effect. The one in the wicked, whose property is, not onely to set a good face vppon a bad matter, but further also, in regard of such exquisite cūning, which

4. Confidence and presumption of good successe.



they haue vsed therein to grow secure, and confident in the executiō of their intended attempts, vndoubtedly perswading them selues of such successe therein, as that they shall haue their full desire against the seruāts of god. This doth the holy Ghost further expresse vnto vs, whē he saith *that they haue accomplished that, which they sought for, euen everyone in his secret thought, and in the depth of his hart,* signifying vnto vs thereby, thus much; that what plots were layed by the wicked against the life of the King, were contriued with such *secrecie*, and managed with such *skill & variety*, as that the Contriuers thereof, made full account that they should preuaile, though not in the profession of their mouths, lest they should be descried, yet in the *depth and secret of their hart*, wherein they flattered themselves.

*The godly on  
the contrarie,  
feare the  
worst.*

And herevppon followeth another effect in the Saints of God, who being wise to see the plague which is cōming vppon them, notwithstanding the secret and cunning conueyance thereof, finding their sinne iustly to haue deserved no lesse, and the malice of the wicked ready to inflict vppon them much more, doe herevpon grow to a distrust in them selues, that surely so far as they see, there is no meanes to escape; and so in respect of their finnes, submit them selues vnder the mightie hand of God, and manie times in their infirmity, do not slicke to complaine that they shall certainly be ensnared with the practises of the wicked. And so also the words may be referred as being spoken in the persons of Gods children assaulted with these troubles.

*These contra-  
ry effects make  
a way to the  
manifestation  
of Gods mercy  
and iustice.*

Wherein we may behould the admirable wisdom of the lord, who hauing certainly determined to free his seruants from the rage of the wicked, in disappoynting their practises, & turning them vppon their owne pates: doth by these two effects, of the cōfidence of the wicked, and despaire of Gods seruants in them selues, prepare a notable way therevnto: For, concerning the distrust of Gods children in themselves, seeing no meanes frō flesh to auoid the danger, as this must needes cause them to

renounce

renounce all confidence in the flesh, so doth it more confidently cast them vpon God, and prouoke them more earnestly to call for his assistance, the more they see them selues stripped of all helpe from man: Wherby it cometh to passe, that *calling vpon the Lord in the day of trouble* in this full affiance of helpe in him alone, *they are deliue- red by him, that so they may glorifie him*, As for that securitie of the wicked, grounded vpon the *secrecie* and *multitude* of their mischiefes, what is this else but a messenger of their destruction? and the more confident they are in the successe of their proiects, the nearer is their confidence to the confusion & subuersion of them; yea herein will the Lord reiect their confidence, that a *suddaine destruction shall come vpon them, and they shall not be able to auoyd it*. For so it followeth in the next words.

Psa. 50. 15.

1. Thes. 5. 3.

But God shall shoot an arrow at them suddenly &c. Wherin marke I pray you the wonderfull power and wisdom of God, in meeting with their seuerall policies, by his most iust and answerable Iudgements.

Which is most wonder- fully discon- red in cōfoun- ding these se- uerall policies of the wicked.

For are the wicked wise, and deliberate in plotting their enterprises? are they long in weaning, & warie in contriuing? behold, the Lord doth cōfound this their wisdom by coming vpon them *suddenly*, that they which had such store of wisdom to cōtriue mischeife against others, shall now be to seeke of any wisdom for the auoiding of such sudden arrowes of Gods vengeance as shall come vpon them. Behold here their wisdom turned into folly.

1. Their deli- berat plotting is cōfounded by sudden de- feature.

Againe, are the wicked subtil in deuising many stratagems? behold, the lord will with one blow cut them *at once*. Affliction shall not rise vpon them the second time; who had hoped many times to haue ensnared the Saints of God: Behold here the multitude of their wicked conspiracies confounded with one stroake of Gods righteous vengeance.

2. Their mani- fold snares with one ter- rible blow.

Thirdly, were they so secret in the contriuing of their mischiefes, that they gaue it out confidently that *none shall see*: behold the spirit of God giues them the lie, and tels



Psa. 12. 4.

them playnely, that *All men shall see it*, yea, they who had thought so cunningly to haue caried their wickednes, as to haue gone clearely away with it, the spirit tells them they shalbe discouered, and to confound them the more, in this discouery, he tells them plainely, that *their owne tongues shall fall vppon them*. They that say, *their tongues are their owne, who is Lord ouer them?* shall now see, that the mighty God ouer-rules their tongues, and makes them the instruments of his glory, in the discouery of sinne, and the executioners of his vengeance, in the punishment of the sinner. Behold their secrecie, euen confounded from their owne mouthes.

4. Their Confederacies  
scattered.

Lastly, do the wicked strengthen themselves in their mischeifes by confederacies and leagues? Loe, the Lord will scatter their companies when he comes to Iudgment against them, so that *whosoever doth see them shall flye away*: Behold here the disvning and breaking of their confederacies.

Here followeth the use  
that is made  
thercof.

1. Generall,  
*All men shall see it.*

The practices of the wicked thus wonderfully defeated, and they being iustly met with all in their mischeifes, by answerable iudgments, what now is to be done by those that are deliuered? what must we repay vnto the Lord for all his wonderfull mercyes?

2. Shall declare it.

The holy Ghost proceedeth in the two next verses to informe vs in such duties as concerne vs in this case, *All men shall see it* (saith the blessed spirit) that is, the eyes of all men shalbe fastened vpon it, to obserue and behold the wonderfull workes of God. And whosoever shall duely obserue these great workes of God, and shall giue him the reuerence that is due vnto his name, for the execution of so great iudgments, his mouth shalbe opened to *declare the worke of God*, he cannot be silent in a day of so good tydings, nay, he shall not onely speake of what is done, but his vnderstanding shalbe convinced, that it was not the arme of flesh but the Lords owne doing, nay, he shall further *vnderstand* the greatnesse of the deliuerance, he shall *vnderstand* (sayth the holy Ghost) *what God hath done.*

3. Vnderstand  
it to be Gods  
doing.

done. And this vse shall euerie one make of great deliuerances. But the righteous, who onely hath true interest therein, when he hath apprehended in his iudgement the greatnesse of this mercie; when hee hath attained in some measure to a large knowledge thereof; then shall his heart bee enlarged to *reioyce therein*, and finding it to be the *Lords doing*, which is *maruailous in his eyes*, this shall bee a meanes to make him *trust in God*, and thereby finding his *heart vpright* vnto the Lord his God, hee shall *againe reioyce* in the greatnesse of his mercie. Thus shall the righteous doe, whose hearts are vpright in the Lord. Thus shall a great deliuerance bee entertained by them.

2. Particular  
to the saints.

1. To reioyce.

2. To trust in  
God.

Now, that wee may approoue our selues to bee of the number of these, hauing thus briefly deliuered the sum of the Scripture, let vs turne backe againe, and consider the seuerall lessons therein contained, that so we may lay them vnto our hearts, as they lye in order, and make further applicatiō of them, to our building vp in Christ Iesus.

And first, let vs consider the policies, whereby Rebels and desperat persons so animate themselves in their traiterous practises, that they are fearelesse, and exceeding presumptuous in the deuising, and prosecuting thereof.

*They encourage them selues &c.* (saith the holy Ghost) in a wicked purpose: That is, they vse all outward and carnall meanes to strengthen, and confirme them selues therein, that so they may not be daunted, & driuen from their purposes. A policie very vsuall among the wicked in plotting of desperate attempts, and indeede uery necessary to the effecting thereof. For where the conscience of so great euill must needs disharten them, there all outward encouragements will proue litle ynough. And herein doth appeare the wisdom of the world, that what is wanting in the inward approbation, shall outwardly be supplied by carnall comforts. But aboue all the cunning of Satan, is heere most liuely discovered, who, purposing to bring thē to confusion by these desperate practises, doth therefore

1. Observation  
The wicked  
strengthen and  
encourage the-  
selues in their  
wickednesse,  
and why?



4. Ephes. 19.

1. Theff. 5. 3.

therefore oppose these outward encouragements, to the inward checkes and discouragements of the conscience, that so the checks of the conscience might in some sort be counteruailed, and thereby neglected: and the hart being by this meanes *hardned*, and so in the end made *past feeling*, the wicked may break out more desperately in their attempts, as being now possessed with a deadly securitie, whereby, hauing made vp the measure of their sin, *when they shall say peace, and securitie, and feare no euill, then shall a suddaine destruction come vpon them, and they shall not be able to auoide it.*

Loe, heare the wisdome of the wicked in this encouraging of themselues; and yet behold a further depth of their wisdome in the *meanes*, and *manner* of this encouragement, and yet all tending to their further confusion.

Two sorts of  
meanes, where-  
by the wicked  
doe encourage  
themselves.

Carnall, and  
they are two.

Leagues and  
Confederacies.

Psa. 2. 2.

Psa. 83. 3.

These *meanes* I haue obserued to be of two sorts; The first are *carnall*, seruing onely to satisfie the *flesh*; but the second are *spirituall*, pretended to satisfie the *minde* in these lawlesse and monstrous actions, and so to giue colour of *iustifying* the same.

The *Carnall* furtherances, to these desperate attempts are of diuers sorts. First, a *combining* and *uniting* of forces together, by *leagues*, and *associations*; and that for diuers ends. First, to giue *credite* vnto their attempts in regard of the multitude; secondly, to breed *terror* of their purposes, as proceeding frō so many; & lastly, that what cannot be don secretly, may by *force* openly be maintained. So did the nations of the earth, band themselves against the Lord, and against his Anointed. So did the Tabernacles of Edom cōspire with the Israelites, Moab with the Ammonites, Gebal, Amelech, the Philistims, and the rest, when they sayd: Come & let vs cut them off frō being a nation, & let the name of Israel be no more in remembrance. So did the enemies of God, combine themselves in that *vnholly League*, euen in our age, for the rooting out of the poore Church of God. And so did that viperous brood, thus incourage it selfe by *secret leagues* and *associations* at home, and abroad, to rui-  
nate

nate, and destroy vtterly the most excellent estate of the blood Royall, the Church, and Common weale.

And shall the wicked be thus wise in their generation, to strengthen themselves in their mischiefes, against God, and his Church, by combining their forces together: and shall not wee which are the children of light, much more be knit together in the *bond of peace*, that wee may ioyntly bend our strength against the common enemy? Shall the the shadowes separate vs, when the substance is endangered? It was a comfortable speech of *Iudah* vnto *Simeon* his brother; *Come vp with me into my lot, that wee may fight against the Canaanites, and I likewise will goe vp with thee vnto thy lot*, (so, saith the spirit) *Simeon went up with him*. So should brethren ioyne together; Brethren against the common enemy, that his force may be weakened. Oh that *Simeon* and *Iudah* would thus ioine together for good; as *Simeon* and *Leui* are brethren in euill. Onely let vs be carefull, that we be not *yoaked vnequally*, that so our cōiunction being in the Lord, it may be blessed of him.

So let vs  
strengthen our  
selues against  
the. Iudg. 1. 3

A second carnall meanes, whereby the wicked are encouraged in euill purposes, is a gift in the bosome, some present pay before hand: wherby, they are not onely blinded in the true iudgement of their sinne, but in regard thereof, they are also drawn on to aduenture such punishments as may befall the same. So was *Balaam* attempted to curse the people of God: So was *Iudas* hyred to betray his master: So was *Lopas* enduced to poyson his mistresse; & so hath the forrain gold, deceiued many of our *Italianated Diuels*.

2. Carnall  
meanes are  
gifts and re-  
wardes. Leuit.  
16. 19.

Num. 22. 18.  
Mat. 26.

Oh that we could be as bountifull to good purposes, as these are to bad, that wee could be as willing to employ our treasure for the good of the Church, as these are open handed for the spoyle thereof, that we could be as forward in aduenturing, for the sauing of soules, as these Pharisees are compassing Land and Sea, sparing no paines, neither thinking any cost too much, to make one of their profession; though when hee is made, they make him two-fold more the child of hell, than they themselves. Certainly, if we be not;

This teacheth  
liberality to  
good purposes.

Mat. 23.



Least the wicked condemned vs. Math. 26. Exod. 32. the thirtie peeces of siluer, shall one day condemne vs, and the earrings, & bracelets of the people, which they willingly imparted to Idolatrie, shall at the day of Iudgement giue sentence against vs.

A third carnall meanes, is traiterous purposes, is the hope of such honors and pre-hope of Honor ferments as may afterward befall them. *Great is the ab-& preferment. iectnesse which is incident into pride, and the slauerie which ambition is subiect unto, is intollerable.* What wickednesse is there which the hope of honour will not digest? what danger is there, which it will not cause to aduenture? Let Genes. 3. 45. our first Parents, be but tickled with this hope that they shall be like unto God; and they will not sticke to commit that, whereby they become subiect to the Diuell. Let 3. Ioh. 9. Diotrephes haue this spurre, and hee will easily make shipwracke of a good conscience.

Use. 1.

2.

Teaching vs to seeke heauen as carefully in well-doing, as these hunt shadows with

same. 2. Cor.

14. 17.

Least otherwise they be our Iudges.

Spirituell encouragements to resolute the conscience.

Oh that our climbing heads would consider this: that such pleasant baites, haue such deadly hooks! And seing there is an eternall weight of glorie reserued for vs in the heauens, which onely may bee compassed by good and holy means; Oh that the hope of a certain, and euer-during honour, might so far prouoke vs to well-doing, as the hope of this vaine, and transitorie shadow, preuaileth with the wicked to whet the on to euill! Well, let vs trie our selus hereby, least otherwise they condemne vs in the day of Christ. And so much of the *Carnall meanes*.

Now it followeth, that we speake of the *Spirituell meanes*. By *spirituell meanes* we vnderstand such, whereby the mind and conscience is in some sort resolved, and seemingly satisfied; but indeed deceiued, in the doing of so great, and outragious mischiefes. For in vaine should Satan offer all these carnall meanes, to perswade the attempting of such monstrous, and horrible actions vnto those, that pretend conscience, and boast of exquisite perfection in all their actions; if now the conscience were vtterly vnresolved in the lawfulness thereof. What *policy* then doth Satan vse to perswade the conscience. Surely, as he is the *Lords executioner*



*The weaving of The Romish Spider. the Vweb. II*  
 tioner to *blind the minds* of such, who not *obaying the truth* *Being indeed*  
*are therefore iustly given over to be deceived by strange delu-* *but strong de-*  
*sions, so as God of this world, doth he blind the minds of Infi-* *lusions of Sa-*  
*dels, not only making the to shut their eies against the truth,* *tan.*  
*but further also insatuating their iudgments, that they shal* *2. Cor. 4.*  
*call darkenesse light, and light darkenesse, and so their iudge-* *1. Theff. 3.*  
*ments being perverted, he worketh vpon their affections,* *Esay. 5.*  
*not onely to mooue them to doe such things as are most in-* *1. Rom. 28.*  
*conuenient, but further so to flatter themselues in the do-* *1oh. 16. 2.*  
*ing thereof, that in so doing, they shal doe God good seruice.*  
 So hath that *great deceauer* bewitched his followers, not *And Anti-*  
 onely perswading the *lawfulness* of that act of the murthe- *christ.*  
 ring of Princes, although contrary to the *word of God*, and *1 That it is*  
*common law of nature and equitie*, but further aduancing *lawfull.*  
 the fact to an high degree of *merit*, yea aduancing the au- *2. Nay meri-*  
 thors (if they will beleue him) to an *extraordinarie mea-* *torious.*  
*sure of glorie*, for this their abominable act of the mur- *3. Of extraor-*  
 ther of Princes. And that nothing may be wanting to en- *dinarie glorie*  
 courage them thereunto, Behold he hath his *Bulls* to release *to murder*  
 them of their loyaltie, as if hee were able to loose that on *Princes.*  
 earth, which is bound in heauen: and that their disobedi- *1. Iustified by*  
*Bulls.*  
 ence may not be discouered, here serue his *dispensations* to *2. Dispensa-*  
 tolerate their obedience so long, till oportunitie shal serue *tions.*  
 to effect their mischief. And when the wickednesse is to  
 be accomplished; behold then *he bindes* them to the same  
 cuen by the straightest bonds of their religion. We read  
 of the souldiers that lay in wait for *Paul*, that they bound  
 themselves by an *oath*, that *they would not eat, before they* *And bound*  
*had deprived him of his life.* But this man of sinne, is not *thereto.*  
 content only with an *oath*, but their *vowes* must further *1. By Oathes.*  
 be in heauen (as *Parry* acknowledgeth:) yea, to make vp *2. Vowes.*  
 the measure of their wickednesse; Behold, they must con- *3. Sacrament.*  
*firme* themselves by the *sacrament of the body and blood of*  
*our Lord Iesus*, that so they may more desperatly shed  
 the blood of the Lords Anointed.

Oh that we were wise to consider these things! That  
 seing the verdict of the conscience is the warrant of euery  
 action,



Learn hence  
to haue the  
conscience  
rightly infor-  
med. Rom.

14.

1 By the  
word.

2. Theff. 3.

2 And obedi-  
ence therunto.

2. Theff. 2.

Take wee heed  
of such cloakes  
and feare wee  
not such cur-  
ses.

Psa. 910. 28.

action, and yet the conscience may be so informed, as to giue ayme to such vile and abhominable practices: wee would therefore labour for the true information of the conscience, that so it maye giue in a right verdict. Certainly as there is no *knowledge to the worde of God*, so there is none to this, to *informe the conscience*. And seeing that *obedience* to this blessed word of God, is the only meanes to haue this sauing knowledge continued vnto vs, labour wee in the feare of God to make conscience of this *obedience*, that so the conscience may not be giuen vp to *such strong delusions*; And seeing that the knowledge of the Gospell is the *doctrine of obedience*, oh let vs not harken to that diuelish polycy, which sayth, *that where the people are ignorant, there they may be best ruled, but where they are full of knowledge, there they grow busie, and will prooue seditions*. But let vs endeauour, *that the word of God may dwell plentifully among vs*; that therein performing *obedience* vnto God, we may also be blessed in our *obedience* vnto man: Let it no more be said, that *ignorance is the mother of deuotion*, but let it now appeare that *ignorance is the mother of rebellion*. And if this be a *case of conscience* to lay hands vpon the Lords annoynted. Oh let vs take heed of the *cloake of religion*, which may be a broker to such vile practices. Let vs not feare the curses of such an accursed religion, whose *vowes* and *sacraments* imployed to the strengthening and encouraging of such damnable mischeifes, do necessarily draw downe a curse, & not a blessing therevpon. Yea detest we vtterly such an abhominable religion, whose foundation is *treason*, and whose practice is blood-shedding And in the name of God proceede wee couragiously to the *rooting out* thereof: that so, *the more they curse*, and rage against the Lords ordinance, the more *the Lord may blesse*, and prosper the same, the more they come and breake out in the discouerie of their damnable enterprizes, the more may they *rypen* and make *up the measure of their sinne*, that so the Lord may consume the with the power of his coming. Distrust we

from

from hence forth all *popish holines*, which is to be approo-  
ued and gained by such impious practices. And seeing  
this is the fruite of all *forraine subiection*; from the bot-  
tome of our hearts renounce we all such *vsurped power*,  
which thus exaltes it selfe aboue all that is called God, &  
thus controwling the woorde, and abusing the meanes of  
Gods worship to such horrible purposes, presumeth and  
iustifyeth the remoouall of the Lords annoynted. It fol-  
loweth.

But detest wee  
the religion  
and power of  
Roome.

*They commune together to lay snares priuily, and  
say, who shall see them.*

Behold, here a *second policie*, whereby the wicked con-  
*firme them selues* in their desperate practices against the  
Lords Annoynted, namely, *the secret plotting, & conuey-  
ance thereof*. And this very fitly, in regard of the *sinne*, and  
also very iustly in respect of the *sinner*. For as euery *sin* is  
*a worke of darknes*, as well in that it *hates the light*, and de-  
lights to be committed in *darkenes*, as also, in that it is Satans  
power, to bring vs to *vtter darkenes*; so, is also this sinne  
of treason, and rebellion aginst the Lords Annoynted.  
And, as other sinners desire to be hatcht in *darkenes*, both  
in regard of the *shame*, which otherwise the *light* would  
bring with it, and also in respect of the *feare of punishment*  
which attends the same: so also in these respects, this sin  
of treason, delights in *secrecie*, both, in that it is an odious  
and monstrous sinne, and therefore is ashamed to be  
knownen, but especially, because, how soeuer other sins  
may go scotfree in this life, yet this hath a seuerer punish-  
ment iustly assigned therevnto, the feare whereof doth  
necessarily impose this *secrecie*: And herein especially  
doth *Satans cunning* appeare; that, whereas he hath a pur-  
pose by this sin, to bring traytors to their vtter confusiō,  
therefore, doth he principally further this their *secrecie*  
heerevnto. For, whereas sinne *being not iudged in this life*,  
*shall certainly be iudged in the life to come*: therefore, by  
this *secrecie*, doth he flatter these moulters, for the auoid-  
ing of temporall iudgments, that so, either auoyding the

A second poli-  
cy of secrecie.

Rom. 13. 12.

Ioh. 3. 20.

That which  
sinne delights  
in. Mat. 25.

To auoyd  
shame.

Ioh. 24.

And punish-  
ment.

That which  
Satan especially  
labours, either



That not being  
punished here,  
may receive it  
in ages in hell.

Treshams Let-  
ter to the  
Lord Mount-  
eagle.

As did the  
Jewes.

here, they may be sure to meet with them in another life; or if so be (as likely it doth not misse,) that they shalbe met withall in this life, by the sword of the magistrate, yet their secret cariage of the mischeife, breeding securitie, and so excluding repentance, though they shalbe iudged of man: yet because they do not iudge themselves, they shall not escape the iudgment of the Lord. Herevpon it is, that the holy Ghost, entending to shew, how the wicked encouradgeth themselves in an euill purpose, hauing declared in the former poynt, their policy in combining, and strengthening themselves, by *carnall* and *spirituall* meanes, to giue the better onset to so desperate a practise, doth now proceed to lay open the meanes, whereby they hope to goe *clerely away with it*, in regard of the *suddainesse* and *unexpectednesse* of the same: and also that the contriuers thereof, hauing accomplished their wicked purposes, may yet notwithstanding *auoid such punishments* as are due vnto them. *They commune together to lay snares priuily, and they say, who can see them?* That is, they consult together to doe their feat secretly, and in their vnknowne practises, they blesse their soules, and say, that *none shall see them, They shall not know who hurt them.*

Loe here, a second policie of the wicked in laying their snares, that which they doe, shalbe done secretly, that so it may clenly, and without danger be conuayed. And that wee may perceiue it is a matter of importance, the holy Ghost tels vs, that it is not don, without great aduise, *They commune together* in their best aduizements. Thus did the Jewes often consult together, against our Sauour Christ, and the manner of their councell was, to surprise him priuily, and to remooue him secretly, (as building on that false God, that if hee stood, their Kingdome must needs downe) because both they feared the people, and therefore durst not openly at the first set vpon him, and indeed standing vpon the credite of their seeming holinesse, they would if so they might, haue auoyded the open shame, as to bee counted the murtherers of so holy a man. And so



so for the same cause those murtherers of Princes, howso-  
euer it be a ruled case in the books of their diuelish policy,  
that all power, that spurnes at that vsurped Hierarchie, &  
will not bowe to their triple Crowne, must necessarily

And so doe  
our aduersa-  
ries carrie  
their mischiefs  
secretly.

bee remooued (as being conuincd in their conscience  
with that true ground, that the ordinance of God which  
is lawfull gouernement, will certainly ouerthrow their  
vsurped tyrannie:) yet neither will they be seen (if it may  
be,) in so horrible a practise, neither will any of their wi-  
ser Patrons openly iustifie the doing thereof, but vpon  
the unhappie successe of the same. And the reasons are;  
first, least that they which (in the greatest) professe so  
great humility, (as to be the seruant of seruants) should o-  
penly discover their vnsatiable ambition, that they will be  
exalted aboue all that is called God. And secondly, least  
they which professe so great holynesse, and teach such  
strictnesse of obedience vnto others, should apparantie  
be conuincd of such monstrous impiety & disobedience.

1. Least they  
which professe  
humilitie  
should openly  
be taxed with  
pride and am-  
bition.

2. Least they  
which professe  
holynesse,  
should be o-  
penly charged  
with such hor-  
rible impietie.

And as their religion is nought else but a mistery of  
iniquity, cloaking sinne from the eye of the world; so in  
their feuerall policies for the managing of that Kingdom,  
and in those manifold weapons of their warfare, whereby  
they maintaine their Diadem, & resist all opposite powers,  
we shall find that *secrecie* hath been an espetiall poynt,  
which herein they haue aymed at, that they might not be  
seen in these their stratagems. It was the policie of the  
Iewes that they might not be seen in the fact, or else  
deuolue the hatred & enuie vpon others, to execute their  
malice against our Sauour Christ by others. So did they  
hyre *Iudas to betray Christ vnto them*: so brought they in  
*Pylate to giue sentence vpon him*. And surely such hath  
been the cunning of these Antichristian Locusts, if wee  
shall obserue the manner of their bloody inquisition. Ac-  
cused we must be, and yet we shall not know by whome;  
tormented wee shall be, and yet not see by whome. Yf  
any be seen herein, it shalbe some of our owne house, ei-  
ther some weake Protestant, that hath yeilded for feare  
of

That they  
delight in se-  
crecie, appea-  
reth in their  
weapons.

In the man-  
ner of their  
inquisition.



Their incor-  
porating of  
their Canon  
law into the  
lawes of nati-  
ons.

To cloake  
their wicked-  
nes by lawes of  
the state,

Their secrecie  
further is dis-  
couered in  
their weapons

Which are 3.  
1. Sorcerie.  
2. Poysoning.  
3. Gunpow-  
der.

of torture, or some damnable Apostata, that hath been corrupted with bribes, that so our greife may be the more, and their enuie the lesse: they may be free from the imputation of cruelty, we loaded the more with the abuse of our profession. Thus as their practice hath been to lay their snares secretly, & to accomplish their malice by the deputation of others: so that their posterity might haue a president of such practices, and haue continuall warrant to the accomplishment of the like, behold their deuclish subtilty in *incorporating of their cruell lawes, into the lawes of such nations*, among whōe they haue erected their Kingdome, that so their bloodie and tyrannycall proceedings might be countenanced by such estates, whose ouerthrow by the same they principally entended. So that if at any time their proceedings should be called in question, they may haue this cloake to keepe of the raine, that it was not the *high priests* but *Pilates* doing, it was the law of the Land, and not of the Pope. And as this hath been an ordinary course of their policy, for the more clenly cōueyance of their mischeiuous practices, against the Saints of God: so, when I do consider the *weapons of their warfare*, wherewith especially they fight, for the vpholding of their Kingdome, me thinke I see *secrecie* especially ay-med at therein. The weapons wherewith this *man of sin* hath vsually strouē, for the vpholding of his triple crowne; I do finde especially to haue been these three. First, combining with Satan to *destroy by charmes and sorceries*; Secondly, attempting of life by *variety of poyson*; And thirdly, laying secret traynes of *gunpowder* to take away the same. In all which, as that purple strūpet hath been most fruitfull, & desperately prodigious, so by the nature of these weapons, it may easily appeare, that as she principally laboured this, not to bee seen in her mischeifes: so, in not being seen, her glory might be the greater in that opinion of holines, which would redownd to her hereby, in that her enemies were so confounded by such inuisible meanes, Thus as the weapons of her warfare imploy her secrecy: so shall



shall this cunning yet further appear into vs, in the diuelish managing of these desperate weapons. To attempt the life *by poyson* may admit great *secrecie*, but if we consider the manner and ordering of this weapon, herein shall we see a *depth of wickednesse*, hardly to bee sounded by common wisdom. To take life away *speedily* by this desperate engine, this may breed suspition, and prooue dangerous vnto vs. And therefore this practise of the *Monke of Swinstead*, is now counted foolishnesse, and vnaduised malice in any to take such a course: because by tasting and such like meanes the snare may be discovered. How then shall we doe to lay this snare *pruily*, that it may take effect, and we be out of danger? Here consider I pray you, the depth of Satan: the *poyson* shall be so tempered, as not to effect this *operation* *untill some time* afterward, that so if we take part, yet by some present *Antidote* the infection may bee killed, and others not suspecting the danger, as not yet perceiuing the same, may so suffer the contagion to preuaile by degrees in the bodie, that though afterwards it be perceiued; yet *speedily* seazing vpon some vitall part, it may not by any phisicke be corrected or cured. When I doe consider the poysoning of the *saddle*, and doe remember withall that policie of the poysoning of the *host*, that brea den God which the Papists worship: me thinkes I see therein yet a further depth of Satans cunning in vsing this weapon to the maintenance of his kingdom, and a further height of wickednesse, breaking out in this case. That ordinarie meat should be subiect to this infection, that apparell and such like, should be infected therewith, this, as it is a matter suspicious, so is it provided for, by tasting, ay ring, perfuming, and such like: but who wold euer suspect such abominable impietie in so principall a part of their diuine worship? what charitable or religious heart, would once dreame of any snare couched in so holy misteries? their tasting is not vsed, because there is no suspition, there danger is not feared, where so great deuotion is pretended. Well learne wee hence, to what

Prooued by  
the weapon  
of poysoning.

In the tempe-  
ring thereof,  
that it may  
not kill speedi-  
ly.

Infecting holy  
things there-  
with, that so  
not suspecting  
dange, wee  
might be the  
sooner and yet  
more secretly  
deceued.



Learne here  
by the way  
what account  
and to what  
use we the  
holy things.

Proued se-  
condly by their  
weapons of  
Gunpowder.

And thirdly by  
their secret  
weapons of se-  
crecy and en-  
chantmentments.

So haue they  
laboured se-  
cretly when  
the fact is  
done, to auoyd  
the hatred &  
punishment.

use serues this great Idoll in Poperie, and consider we by this, what reckoning these Atheists make of their religion, what is the principall scope and end thereof, and take wee heede that at no hand, wee drinke of their cup, lest though we meet not with this poison to infect the body, yet we find a farre more dangerous, to destroy both bodie and soule. I must not heere forget that which I trust we shall alwaies remember, that other weapon of this least, wherewith it defendeth it Kingdome, a weapon inuented and framed euen in their owne forge: I meane Gunpowder, and such *instruments* as are employed therewith. That this is a weapon of the Popish Kingdome, and principally vsed, in regard of the secret mischief thereof, I hope we now haue had new comfortable experience, the Lord make vs wise to discerne these traines. And let vs neuer forget the *secret* conueyance of the *snare*, that some may not be secure in the greatest calmes; and yet let vs not feare, though the trayne shall bee layde as deepe as hell, seeing our God raignes there, to discouer such mischiefes. As for the other weapon of *secrecie* and *witchcraft*, as this is a maine pillar of their Idolatrie and lying Miracles, so hath it been also a new desperate weapon to defend their kingdome, witnesse the manifold practises by this engine, against the life of Queene *Elizabeth*, and blessed be our God, who hath deliuered our gracious Soueraigne from the like snare. Is not this a vsuall arrow of the Popes quiuer?

Thus, as secrecie is the cloake to the accomplishment of their mischiefes, as heretofore hath beene declared by the former circumstances; so for conclusion, let vs consider in a word, what policie is vsed in the *cooaling* of these snares, that though they be *discovered*, and take effect, yet for all this they bee *buried*. Certainly, the sinne of Rebellion is most odious, and detestable; yea, though it doe take effect, yet leaues behinde it a verie hatefull blot of perpetuall infamie, which would not willingly be vndergone, *though I loue the treason, yet* (the rule is true) *I*

*hate*

bate the Traitor, because we will doe the like vnto me, as he hath done vnto others, yea, there is a fearefull punishment following at the heeles of the same, which we would gladly auoid. Say then the Plot bee discovered, and the Treason knowne; how shall I now preuent this blot of Infamie? how yet shall we auoid apprehension thereby? Behold here againe the depth of Satan, and marke well how would carrie his snares in secrecie.

It is not treason, but religion thus to doe, here is a large cloake to hide this mischiefe. It is our glorie to deliuer the Church out of slauerie, yea, though it rest the best blood that shall withstand it: here's a goodly pretence of deliuering the Church, when indeed our purpose is by removing gouernement, to doe euery man euen what hee listeth. And that wee may escape apprehension and punishment, obserue we yet further Satans subtiltie: To denie the fact impudently, to forswear it damnably, these thus are ordinarie and vsuall in this case, to out-face the matter boldly; yea, to threaten desperately, if we be not fauourably vsed: these things haue not been wanting to free our selues from torment. That may not be discovered, we will refuse an oath, that we may not discouer others, we will bind our selues by an oath, we will change our names, that so we may not change our sinne, and our kinde, and condition shall be dissembled by strange apparell, and all this to carrie in snares secretly; yea, that we may doe mischiefe more desperately, and yet auoide the outward hatred thereof, wee will haue visors and anticke cloakes, bloodie execution of the Saints of God. And if all this will not serue the turne, then behold a further depth of Satans malice. Is there any in disgrace and vnder the burthen already, behold our iniquitie shall be posted ouer vnto them, and they shal beare the hatred and vnder-goe the punishment, of what we haue committed. Thus when Nero had set fire on the City of Rome, he laid all the blame vpon the Christians. Thus when any calamitie befell the Empire, presently the fault was layd vpon the

1 Here the  
cloakes are  
pretences of  
religion.

2 Impudent  
denying and  
forswearing.

3 Threatning.

4. Refusing of  
oathes.

5. changing of  
our names.

6. apparell.

7. Putting on  
of Visors.

8. Laying the  
fault on the  
weakest,

and accusing  
true religion  
for the fault of  
superstition.



Psa. 75. 1.

Psa. 18. 52.

1 *Learn here,  
not to iudge  
by the shew,  
but the sub-  
stance.*

2 *Nor to feare  
their secrecie.*

Psa. 27. 5.

3 *So that wee  
do not wilfully  
shut our eyes,  
or blindfold  
Gods workes.*

the Christians, they cried, *to the rack, to the fire, to the mynes with the Christians*, this is longe of them. And thus had these deadly enemies purposed (if their plot had taken effect) which God forbid; to haue fathered it vpon those, who endeauour to serue the Lord with a pure heart. But blessed be God, who is *good vnto Israel, euen vnto those that are pure in heart*. And blessed be the name of his Maiestie for euer, who hath preserued his *Annoynted*, and his seede from these fatall engines, and hath iustified the innocencie of his seruants in the sight of their enemies. And let this now be the subiect of our ordinary meditations, *great deliverances giueth he vnto David his king, & to his seed for euer*.

As for these policies of our enemies, in laying their snares priuily, as this may teach vs to iudge them by their workes, and manner thereof, *They hate the light, and therefore their workes are euill*; that wee may not be bewitched with their abominations: so let vs learne not to be affraide of their snares, howsoeuer they be cunningly and secretly conueyed. Certainly, howsoeuer they may hide them from the eye of man, yet our God, who watcheth ouer vs for good, and them to disappoint them: he be- holdeth their practises, and his *secret is with the righteous* to bring to nought the deuises of our enemies, and to *hide his seruants in the secret place of his pavilion from the pride of men*. He that would not hide from *Abraham*, what concerned the destruction of the wicked; that so his brother *Lot* might escape the danger; hee will not hide from his children such dangers, as are comming towards them, but *will open their eyes to see the plague*, that so they may hide themselves vnder the shadow of his wings. Onely let vs not wilfully shut our eyes by *presumption* or *securitie*, lest hereby we betray our selues wilfully vnto the subtiltie of our enemies. Let not foolish *pity*, or *politicie* bleare vs, in seeing these snares, or iudging slightly of them. Let not *loosenesse* in our selues, take away *courage* from vs, that so wee may not dare to take notice of the practises of the wicked, lest the conscience vpon this knowledge be amated, and dei. sted,



deiected, and so possessed with a fearefull expectation of  
 the. Let vs not depriue our selues of that true light, which  
 may informe the conscience herein, lest otherwise we bee  
 giuen vp to be blinded by the enemies. Let vs not imitate  
 the wicked heerein, either seeking for the darkenesse, to  
 commit sinne more securely, or in vsing any carnal cloakes  
 to hide the same: lest our secrecie in sinne giue power to  
 their secrecie in plotting such punishments as are due to  
 the same. Let vs not presume of impunitie, though wee  
 haue committed sinne secretly, seeing what we haue done  
 couertly the lord wil opely discover to our greater shame:  
 and when man ceaseth to punish, then the Lord himselfe  
 will awake to execute vengeance. If we may haue a cloake  
 for sinne, to carrie it clenly: if *authoritie* may out-face, or  
*money* buy it out, if *wit* will defend it, or *impudencie* denie  
 it; if *example* may colour, or *custome* extenuate: Oh let vs  
 not be deceiued by any of these cloakes, *seeing there is no-  
 thing so hidden, which shall not be reuealed*, and the more we  
 haue cloaked our sinne, the more wee shall inherite shame  
 and confusion, when it shall be discovered: yea, the very  
 cloakes which we vsed to hide our sinne, shall one day be  
 meanest to lay open the same, and the *rust* of that *riches*  
 which we haue vsed wrongfully, shall at the day of iudg-  
 ment giue in *evidence against vs: and be a means to consume  
 vs with fire*. Oh consider this you that forget God and *say  
 in your hearts; the Lord seeth not*. Behold your owne iniqui-  
 ties shall finde you out, and such weapons of vnrighte-  
 ousnesse, wherewith you haue fought against the Lord,  
 they shall now prooue his weapons to be auenged of you.  
 Remember that the *Babylonians*, with whom *Israel* plaide  
 the *harlot* were the scourge of God, *appointed to strippe her  
 naked, and fearefully to spoyle her, who while she was faithfull  
 with her God*, was a terrour to all our enemies. Oh let vs  
 therefore take heede of daubing with our enemies, take  
 wee heed in any case of buying our peace, by committing  
 abomination with them, lest it come to passe, that as we  
 haue serued our selues of them, by taking part in their fil-  
 thinesse,

4 Nor Imitate  
 this policy in  
 our secret cari-  
 age of our  
 owne sinne.

Whatsoever  
 cloaks we may  
 haue for the  
 same.

Seeing they  
 will deceiue  
 vs, Luk. 8. 17.

Ia. 5. 2.

Ezech. 8. 12.

As did the  
 Babylonians  
 the Iewes  
 Ezech. 23.



Rather let vs  
make God our  
hiding place  
by true repen-  
tance.

Psa. 127.

Psa. 21.

So shall he ei-  
ther discover,  
or deliuer vs  
out of these  
cret snares of  
our enemies.

Psal. 11.

thinnesse, so they shall serue themselues of vs, by making a spoile of vs. And the Lord shal serue himselfe of vs both, & purging vs by them of such dregs as remaine, & hardning them by vs to their final confusion. Oh let vs therefore cleaue vnto our God, that he may *stil keep the city*, and *pre-serue his Church* among vs: & then vndoubtedly, though many snares belaid for vs, yet the lord wil awake to disco- uer the vnto vs, yea, *this blessing shal a faithfull king receiue at the hand of God, that his hand shal find out all his enemies, and his right hand shal find out the that hate him*. So it plea- sed his *Maiestie* to direct the heart of our *Anointed* to apprehend this mischiefe, and principally out of the Let- ter contrarie to all grāmaticall, or reasonable constructiō to scan the same, yea though the snares might happily take hold vpon vs, yet wil the *Lord arise to deliuer him that is snared, the snare shal be broken, and we deliuered*. As for our enemies that haue thus secretly layd these snares. Be- hold the *Lord will raine snares vpon them*, and so take them in the pit, which they haue digged for others, onely let vs trust in God and wait vpon him, so when the iniquitie of our enemies shal be discovered and disappointed, there shall our righteousness all come foorth as the light, and our wel doing as the noone day, that the Lord may bee glorified in the iustifying of his children, and wee com- forted in the experience of his protection. It followeth.

*And they say, who shall see them?*

Exod. 5.

Ezech. 8. 12.

Psa. 10. 3.

That is, They say in effect, that none shall see them, and so they doe put out the eie of Gods prouidence, and thereupon conclude indeed, that there is no God. Such was the ground of *Rhamaes* oppressiō, *Who is the Lord, that I should heare his voice, and let Israel go?* Such was the ground of the *Idolatrie* of the *Iewes*, they say, *the Lord seeth vs not, the Lord hath forsaken the earth*. Such was the ground of the *persecution* of the wicked, that he, not on- ly thinketh alwayes, *There is no God*: but further also, he contemneth God, and saith: *God hath forgotten, he hideth away his face, and will neuer see*. And this doth the holy Ghost

Ghost yeeld to be the reason, why the *Gentiles were giuen* up into a reprobate minde, whereby they became full of unrighteousnesse, euen because they regarded not to acknowledge God. And surely as the professiō of *Poperie* is a flat deniall of the power of God, as being a *voluntarie* and *perpetuall worship*, plausible to the sence, and agreeable to reason, so the practise thereof is nothing else, but a maine *Sea of impietie*, framing out iustly it owne shame, and confusion. Thus hath their spirituall fornication against God, and his ordinance, brought forth that fruitfull sinne of carnall Fornications, and vncleanneses of all sorts. And thus hath their desperate rebellion against the *Lord*, & against his *Anointed*, exalting themselues aboue all that is called God, brought forth that cursed Monster of treason, and rebellion against Gods Lieutenant vpon earth. It being a certaine consequent, that they do not loue God whome they haue not seene; who hate their brother whom they see dayly: It being a righteous thing with God, that their sinne of treason against his Maiestie should be knowne, & discovered by their treason against the Magistrate, that how the Magistrate may bee iustly prouoked to fight against the beast, both for the safetie of their estates, and for the glorie of God, vtterly to destroy the Kingdome of Antichrist.

1. Ioh. 2.

Who so is wise, let him consider this, and in this glasse of *Rebellion*, let him obserue an heart of *Atheisme*. And if this *Atheisme* be so easily to be discerned in her brood, as wee may not looke for grapes of thornes, or figges of thistles, any better fruit, from so cursed a tree; so let vs in the name of God disclaime, that so Satan which in the root and fruit, fights against God and man.

And discern wee wisely the truth of that Religion, which ioyning God and man so graciously together, doth teach vs not to separate those, whome God hath ioyned, but to maintaine this holy Vnitie, euen with the losse of our dearest blood; and in the feare of God cleaue we vn-  
speakably vnto that holy truth, which teacheth vs to giue  
vnto



1. Tim. 2.

unto (not to take from) *Cesar*, the things that are *Cesars*, and unto *God*, the things that are *Gods*, that so honouring *Cesar* aright in giuing him his due vnder *God*, wee may vnder *Cesar*, live a quiet and peaceable life, in all godlynesse and honestie.

Psal. 124.

2.

3.

And seing there is not a more effectual meanes to pro- uoke vs to obedience, than that the eye of *God* is continually vpon vs: As this was a spurre vnto our aduersaries for their treason against the *Lords Anointed*, that *God* should not see them, so let it bee a continuall motiue of our conscionable obedience vnto *God* and man; name- ly, that the *Lord our God* looketh continually vpon vs. And that we may not want a liuely euidence for the same, let vs onely consider how the *Lord* watched ouer vs in this *deliuerance*, that if he had been on our side, and wat- ched ouer vs, when these snares were priuily layd against vs; surely, *they had swallowed vs up quick, when their wrath was kindled against vs. Yea, the waters had drowned vs, and the streame had gone ouer our soules.* Oh that this *deliue- uerance* may for euer stoppe the mouth of *Athiesme*, and roote out that cursed brood, which exalts it selfe against the *Lord*. Certainly, if the defeature of such mischiefes shall not now open our mouths to acknowledge the pow- er, and mercie of *God* vnto his Church, the practise wher- of hath opened the mouthes of the wicked, *to say, there is no God:* Let vs looke that as the *Lord* hath iustified him- selfe against them, by deliuering vs out of their hands, so will he also iustifie himselfe against vs, in laying further punishments vpon vs, euen by exposing his people as a pray vnto their enemies, that they may learne to giue him the honour that is due vnto his name. If the feare of his rodde will not cause vs to depart from euill, we shall feele the smart of his holy indignation, and the shaking of the rodde shall not serue the turne, if by it we haue not retur- ned vnto the *Lord our God.* Oh *Lord, it is not in man to walke, and to direct his steps. Turne thou vs vnto thee, and then wee shall bee turned.* For why should the wicked say, *Where*

Where is now our God? Why should thy Children complaine, that thou hast forsaken them. Oh Lord, thou art our God from euerlasting, and world without end: thou hast magnified thy selfe in the sight of our enemies, and put to confusion those that hate vs; Oh, let vs therefore draw nere vnto the Lord our God; let vs renew our covenant with thy Maiestie to the finall confusion of our enemies, and to the preuenting of all such further mischiefs, that they shall practise against vs. It followeth.

*They haue sought out iniquities.*

That is, they haue studied and inuented diuers sorts of mischiefs, to accomplish thereby more certainly their desires. Behold here a third policie of the wicked to supply that which may bee wanting in their former deuise of *secrecy*: that though one plot be discouered, another might take place, and still another might bee one foote, though a former were preuented. A verie desperate and most effectuall policie to bring their purposes to passe: not only in that this *varietie of stratagems*, tyres out policie, and carnall wisdom, and puts it to a *Non plus* in preuenting so many mischiefs; but further also great terrour, and distraction ceaseth on the hearts of weake ones, in regard of such strange and manifold snares: yea, by this meanes, those whom God hath giuen vp to these snares, are heere appalled with wofull despaire, and so hereby lye open to the snares, as hauing giuen ouer all hope to auoide the same. We may finde some steps of this corruption, euen in the Saints of God. When *Dauid* saw, that there was no end of *Sauls* malice, but stil he was followed with new pursuits, the *holy Ghost* signifieth, that it wrought this effect in him, that he sayd *in his feare*, as desiring of deliverance: *I shall now perish one day by the hand of Saul*, and thereupon beooke himselfe to a most desperate course euen to flye for succour vnto the enemies of God. For where feare doth possesse vs, that malice is endlesse, and her mischiefs so many, that they cannot be auoided there care will faile vs, for the preuenting of them, as thinking

*A third policie of multiplying snares.*

*And that very dangerous.*

*1. Sam. 27.*



This is no new  
policy, but v-  
sed of old by  
the wicked a-  
gainst the god-  
ly.

As by Saul a-  
gainst David.  
1. Sam. 16. 14  
23.

1. Sam. 18. 11,  
17.

1. Sam. 24. 24

By Satan and  
his instrumēt  
against Davids  
Lord.

Math. 4. 5.

our labour lost, against such vnauoydable snares. And so being carelesse in the danger, we lye open thereunto: and are either betrayed by desperate securitie in the end vnto the same, or else seeking to auoide them by vile and impious courses, we doe hereby exclude our selues from the protection of the Lord: and so cause the malice of our enemy to light more heauily vpon vs. It hath been no new thing with the enemies of God, thus to multiply their snares against the seruants of the Most High. Infinite was the malice of *Saul* against the Anointed of the Lord, and as was his malice, so were his snares accordingly. The first occasion to the snares was the euill spirit, as no maruaile if the Diuell be the beginner of all mischief. And behold the notable cunning of Satan, in laying a snare in the calling and profession of *David*, that whereas hee was skilfull to play vpon the Harpe, and therefore was required of *Saul* to alay the furie of his torment; comming into *Sauls* presence to ease him of his anguish, he might be exposed to the rage and malice of his enemy: and verie hardly did he many times auoide this snare. Secondly, his wife was intended a snare vnto him, and her dowrie also was layd as a snare, that the hand of the *Philistines* might bee against him. These secret snares being broken, then follow open practises: and here was malice as endlesse, as it was causelesse. How was the poore seruant of God hunted vp and downe, as a Partridge vpon the mountaines, being neuer in safetie of his life, till his enemy was depriued of his. Thus was *David* followed with manifold snares, by his enemy *Saul*, and so was *Davids* Lord, by Satan and his most malicious instruments. Marke (I pray you) how Satan sets vpon him. First, he layes a snare of distrust, perswading him to *make bread of stones*, as if God were not otherwise able to provide for him in the wilderness. Whē that would not serue, he laies a contrarie snare of presumption, wishing him, *To cast himselfe downe from the pinnacle of the Temple*, that so hee might exclude himselfe out of Gods protection. When this would not preuaile, yet hee  
layes

layes a third snare of worldly pompe and glorie, moouing him thereby to fall downe and worship him, that so hee might robbe God of the glorie, that was due vnto his name. And as was the *father*, so were also the *children*, euen the nation of the *Iewes*, whose saluation he laboured. Their malice did not cease against him, so long as hee was capable of it, and for the acting thereof, they wanted not store of mischiefes, when they could not preuaile by *smi-* Math. 6. 15.  
*ting him* with the *tongue*, then they fell to *stone him with* Ioh. 10. 31.  
*stones*, when they could not draw him within the compas of *rebellion* against the *state*, then they accused him of *blas-* Math. 22. 17.  
*phemie against God*, when themselves durst not openly bee Math. 27.  
 seene for *feare* of the people, then they corrupted one of *his owne house* to bring him to his end: sometimes they Math. 26.  
 made *vproares* against him, that he might be oppressed of the people: sometimes they accused him of *compacting* Math. 12.  
*with Satan*, that so they might make him odious and abhominable to the people: sometimes they propounded *curi-* Math. 22.  
*ous question* to entrappe him in his words, other while they would *wrest and peruert* his gracious speeches. And when they had caught him, their malice was yet vnfatiable. *Bas-* Luk. 22.  
*feting* would not serue, but further, they must *whippe* him, Math. 27.  
 and to greeue his righteous soule the more, he must be *clo-*  
*thed in purple*, to bee scorned and derided of them. This Ioh. 19.  
 will not serue, but he must be *crowned with thornes*, that so his torment might bee yet encreased: yea, further yet to lengthen out their malice and his paines; behold they deuised a lingring, and yet most shamefull torture, to bring him to his end. *Nyled* must he be on the *croffe*, to encrease his paine, and yet to lengthen out his life, and he must be *hanged betweene two theeues*, and accounted among euill doers, that so together with his bodie, his good name might be killed. Thus was our *head* Christ Iesus persecuted by his owne: And thus must all his *members* looke to be dealt withall. Not to trouble you with rehearf l. of forraine stories, neither to seeke further in our owne, than what is fresh in our memories; how did the enemies of the



And by our  
adversaries a-  
gainst us in  
this conspi-  
cie.

May. 9.

Gospell multiplie their snares against vs, in this late pra-  
ctise for the restoring of their Kingdome. To take away  
*the life of the King*, this was but an entrance. Nay, we must  
*cut off root and branches too*, if we shall make sure worke,  
was this all? Nay, the *estates of the Land*, they must also  
be cut off, that so *strength and counsell* being remooued,  
and the *heads* being cut off, the *Conquest* might be the ea-  
sier, and the *confusion* the greater. Is this yet all? Nay, the  
life of the Kingdome *true Religion*, must be extinguished,  
and all the *Professors* thereof, viterly rooted out; that so  
Idolatrie may take sure footing againe. And to make vp  
the measure of their mischief: the execution of all this  
practise must bee *layd upon true Religion*: that herein their  
malice might reach to heauen, and in some measure insult  
and triumph ouer God himselfe.

What doth  
this teach vs.

1. The nature  
of the wicked  
fruitfull and  
restlesse in sin.

Prou. 4. 16.

Mich. 2. 1.

Ierem. 2.

Behold heere the trauaile of the wicked, which is to  
bring forth mischief: behold the fruitfulness of malice,  
which can deuise store of snares: see the propertie of the  
wicked, they are restlesse in committing euill, and neuer  
wearie of practising against the Saints of God. *They can-  
not sleepe, except they haue done euill, and their sleepe depar-  
teth, except they cause some to fall*: Nay, *they will spare their  
sleepe, that they may imagine mischief on their beds, and  
when the morning is light, they practise it*: *Even as the wilde  
Asse used to the wilderness, that snuffeth up the winde by oc-  
casion at her pleasure, who can turne her backe*: So the wic-  
ked runne on without controulement in the multitude of  
ther mischiefes, and it is their sport, and pastime to commit  
sinne with greedinesse. Let vs therefore trie our selues by

2. To trie our  
selues whether  
this nature be  
changed in vs.

1. Ioh. 1. 8.

Psa. 103. 3.

4. Eph. 19.

Rom 7. 22.

20. vers.

this propertie of the wicked. To commit sinne, is an infir-  
mitie incident to the most regenerate, but to make it our  
studie, and delight, to commit sinne with greedinesse and  
to continue therein; this cannot stand with a sanctified  
nature. *I delight in the Law of the Lord concerning the in-  
ward man* saith that chosen Vessel Saint Paul :) and ther-  
fore, *if I doe that which I would not, it is no more I, but sinne  
that dwelleth in me*. Oh let vs, howsoeuer we cannot choose  
but

but sinne, yet notwithstanding delight in the law of the Lord, that so our sinne may not be imputed vnto vs. *Once haue I spoken (saith holy Iob) but I will answere no more, yea wise, but I will proceede no further:* If we haue once offended, let vs doe so no more, *lest otherwise a worse thing happen vnto vs.* And if so be the wicked are so fruitfull in mischief, and vnwearied in euill to gaine hell therby; oh let vs neuer bee wearie of well doing; let vs bee plentifull in good workes, seeing if we faint not, wee shall certainly reape an euerlasting reward in heauen. Lastly, seeing the enemies of the Gospell are neuer wearie of mischief, but still are deuising and practising against the Iust. Oh let vs not be secure of them, nor hope to winne them by gentlenesse, seeing conuincencie at their wickednesse, is but a spur to further mischief, as giuing them respite and oportunitie to commit the same. If we shall wisely stand vpon the guard, and keepe this enemy at the staues end, though happily his malice might hereby bee encreased, yet seeing his sinne is by this meanes ripened, & when the Haruest is ripe, the sickle shalbe put in, his practises shalbe so ferre from preuailing against vs: as that *the pit which hee hath digged, hee shall fall into himselfe: his owne sword shal enter into his owne heart, and his bowe shall bee broken: and in the snare which hee priniely layes for vs, shall his owne foote bee taken.* It followeth.

*And they haue accomplished that which they sought for &c.*

The meaning is that they are perswaded secretly in their soules that what they haue deuised shall surely take effect. Noting vnto vs their presumptuous confidence, and building vpon these their plots & policies. A thing verie vtual in the practises of the wicked, to promise themselves vndoubtedly good successe therein: not onely in regard of their naturall corruption; whereby they are apt to *conceane highly* of their owne deuises, especially caried in such strong, and yet secret manner: but principally the *justice of God* is scen herein, who giuing them vp to this

Iob. 39. 38.

3. To be plentifull in good workes, not to bee wearie of well doing.

Psa. 37. 15.

Psa. 9. 15.

The fourth policie of the wicked named by their confidence and presumption of good successe. and why?



So did Davids  
enemies.

Psal. 35.

Psal. 41.

Psal. 71.

Psal. 14. 6.

Psal. 22. 8.

So did Sena-  
charib.

Esay. 36.

So did the mo-  
ther of Sifera.

Judges. 5.

resolute confidence, doth thereby prepare the way to their more fearefull confusion. So did the enemy secure themselves against the Lords Annoynted, that they had already *denoured him*, as hauing so hemd him in with their secret and manifold snares that he could not possible escape: yea for the further confirming themselves in this confidence, because his onely protection was from God; therefore so farre did they proceed in this presumption: that measuring the fauour of God by outward prosperity, they concluded herevpon fallely vpon some light affliction that did befall him *A mischance is light vpon him & he that lieth shall no more rise*: and their reason is. *God hath forsaken him*: wherevpon they encourage themselves in most confident manner, *come let vs pursue and take him, for there is none to deliuer him*. Yea so blaiphemously confident grow they herein, as building vpon the strength and effectuallnes of their snares, that *they euen make a mocke at the counsell of the poore, because the Lord is his refuge*, and as if so be god were not able to deliuer out of their hands, they deryde his confidence in the Lord his God, saying, *he trusted in God let him deliuer him, let him saue him, seeing hee loueth him*. Implying thereby most impiously, that they had him so sure, that his confidence in God should not deliuer him out of their hands. Thus did *Senacharib* open his mouth against heauen; when he sent his messenger vnto *Hezechiah* saying, *Let not thy God deceaue thee in whome thou trustest &c*. Implying that the Lord could not deliuer him out of his hands: Thus did the mother of *Sifera* flatter her selfe, when shee looked out of the window and sayd, *why is his chariot so long a coming, why tarie the wheelles of his chariot*, expecting indoubtably her sons returne with victorie: and thus did her wise *Ladies* answer her with owne wordes, *haue they not gotten and they diuide the spoyle &c*. shewing also their confidence in the good successe of the battaile. And surely it we shall consider the hopes of our enemies, concerning the good successe of their desperate attempts; as their mischances haue not been

short

short of any, so their confidence also hath been with the best, For was not the Naue which was sent against vs in 88, entitled *the Inuincible Armadoe*, as if no force were able to scatter it. And did not their Friars tauntingly, and most blasphemously preach, that they had Pope (and Diuell) and all to fight for them, but the *Huguenots* and *Lutherans* had none but God to stand on their side, as if hee were no bodie, to withstand them? had they not *diuided the spoyle in conceit*, before they sawe the shoare, which should haue been gayned? had they not brought *whips*, and other instruments of torture to execute their crueltie vpon vs, as if they made account to be *maisters of the field*. And surely consider wee the practises at this time, and we shall see their confidence to haue been encreased, with their malice, and their mouths, euen desperately opened against heauen, for the confirming them more assuredly in their bloody expectation. If we shall remeber the exceeding *insolency* and *pride* of these enemyes, for some few moneths before the intended execution of their practices, (a thing not neglected by carefull heads,) what did it speake vnto vs, but their confidence in the *successes* thereof? Was it not written to that honorable Lord, *that it was decreed by God & men, to punish the iniquitie of the time*, therein, both making the Lord a party in this their damnable enterprice, & also thereby building so certainly vpon the accomplishment thereof, as if it were the *decree of God himselfe*. What preparacions they had made for the *aduancement* of themselves, & *execution* of the faithfull, after the *terrible blowe* should be giue: their *sumptuous apparell*, *store of bloody weapons*, *proclamations* and such like, all in a readynes, as if the thing were done: did it not most liuely discouer their confidence, that *they had accomplished that which they sought for*. If we would know what might bee the reason of such presumption, and desperate confidence: let vs consider the *resolution of their conscience*, which though erroneous, yet hereby the stronger conuicted, & the more obstinately presumptuous in the *successes* of it owne apprehension. Let vs

So haue our  
aduersaries  
been confident  
as by

The like Prac-  
tizes in 1588.

And their pra-  
ctizes at this  
time appea-  
reth.

Their insolenz-  
ie before the  
day.

Preparacions  
as if the r mis-  
chiefe were  
accomplished.

The reasons of  
this their con-  
fidence.

Resolution of  
conscience.

remember



2 Apprehensio  
of the cause.

3 Approbatio  
of it, from  
their holy Fa-  
ther.

4 The notable  
contriving of  
their mis-  
chiefs in such  
strength, secre-  
cie, and varie-  
ty.

5 Above all  
iustice of God  
in giuing them  
vp to this con-  
fidence to  
their more  
fearefull con-  
fusion.

remember their apprehension of the cause for which they take the quarrell in hand, which being in their deceiued iudgments so *iust, yea meritorious*; must needs puffe the vp with confident hope of good successe therein. Adde we herevnto the approbation of this fact not onely by the conscience at home, but by the Lord of their conscience abroad, whose oracles they esteeme as the oracles of God, yea whome they worshipec aboue all that is called God: & therefore no maruaile if they match his decrees, with the decrees of the most high, and say it is decreed by *God and men*. And hauing so sure a warrant (as they thinke) for the attempting of their mischiefs; is it any wonder, if they promise exceeding good successe vnto themselves therein? Were it onely the policy which they haue vsed in the managing of their practices: their *encouragemēt*s to strengthen, their *secrery* to entrapp, & their *manifold snares* to wearie out, surely these so notable policyes, concurring thus together, must needs giue spirit to their hopes, and confidence to their practices: That seing they are so strong, that none is able to match them, how can it bee, but they should preuaile: seeing so secret, that none can see them, how can it be, that any should auoyd them: seing they are neuer wearie in deuising of mischiefs: how should any at length not be ouer wearied by them. But aboue all the wisdom and power of God is here in most euident, who meaning to giue his enemies a *terrible blow*: not only to their bodies but euen to their soules: & to make them fall such as they *shall not be able to rise againe*, doth therefore in his wisdom let them alone so farre in these their diuelish practices, that hauing brought them in a manner to ripenes, and perfection, as they could wish, they might herevpon be lifted vp with pride and confidence in the good successe thereof: that by the suddaine defaiture of these practices afterward, their confusion might be the greater both to *body & soule*: not onely to the *body* in such punishments which doe attend them, but especially into their soules and consciences either breeding in them an obstinate



obstinate allowance of their diuelish practices, when they shall see their expectation so deceiued, & their wisdom confounded. Oh this will make *Ahitophel* euen to hang <sup>2. Sam. 17, 23</sup> *himselfe*, this is it, that will strike dispaire in the harts of these rebels, and make them euen desperatly runne vpon their owne swords.

Maruaile not we therefore, if we see the wicked puffed vp with confidence in their mischeifes: for it is the cheefest portion that they haue of al their iniquity, this is al the poore comfort they find therein, namely to flatter them selues in the good successe thereof, yea this is the strögest band wherby Satan doth hold them: Rather admire wee the wonderfull wisdom of the Lord, who prepares the by this carnall confidence, to their greater confusion; and makes the pride of their wisdom to be the break-neck thereof. And seeing it is no shame, to learne good euen of our enemyes; seeing confidence in euill is a messenger of their distruction, let vs trie our *standing in grace*, by our *fearre in sinne*. Certainly as the *fearre* of offending God, is a meanes to preuent sin: so *fearre* in the sence of our owne vnworthynes in regard of our sinnes, working repentance not to be repented of: is the meanes to restore vnto vs the ioy of Gods saluation, which before we had lost: that so we may either *auoyde*, or *sanctifie* such iudgments, as are due vnto our sinnes: And if the wicked are so confident in euill purposes. *Oh let vs not cast away our confidence & courage in well-doing, which hath so great recompence of reward*. Lastly seeing confidence in sinne is a note of ripenes, and when *the measure is full, the vessels shall be emptied*: Let vs not be cast downe, when we see the wicked insolent & that especially in the confidence of their wickednesse, neither let their presumption in their mischiefs be any matter to hinder vs in the wayes of our callings: but rather let vs patiently waite vpon the Lord, and commit our selues into his hands in wel-doing, as into the hands of our faithfull Creator: vpon an vndoubted assurance, that the malice of the wicked, is hastening to an end,

*And the efore  
let vs not be  
amated at this  
confidence of  
the wicked.*

*But admire  
the power and  
wisdom of  
God herein.*

*And learne  
we hereby, to  
trie our stan-  
dine in grace.  
To be confi-*

*dent in wel-  
doing.*

*Heb. 10, 32.*

*Ioel. 2, 12.  
To looke for  
the confusion  
of the wicked,  
when we see  
them thus  
confident.*



2. King. 6. 17.

Exod. 14.

As being a  
certain token  
offered unto  
vs. by the Lord  
to discern the  
confusion of  
our enemies.  
Prou. 16. 8.

when wee shall see it swolne and puffed vp with pride of good successe. Though we may say in our infirmitie, vpon view of their power and malice, as *Elishaes* seruant did:

*Alas, how shall we doe, we are but dead men:* yet let vs here see by faith, and not by sence: and then vndoubtedly wee shall haue *Elishaes eyes*, to see more with vs, than those that are against vs, yea, if wee can bee still, and behold the saluation of the Lord, our enemies whom wee see this day, wee shall see them no more. And if wee would desire, that the

Lord would shew vs some token for good, whereby we may see the confusion of our enemies neere at hand; we cannot haue any more euident, than this; that before destruction the minde is haughtie. Our enemies are secure and confident in the accomplishment of

their practises. For so it followeth in the next words.

THE



# THE SECOND PART.

## The Webbe broken.

Psal. 64.

Verf. 7. *But God shall shoot an arrow at them suddenly, their stroakes shalbe at once.*

8. *They shall cause their owne tongues to fall vpon them, and whosoever shall see them, shall fly away.*



Herein, the holy Ghost vsing a borrowed speecch from Archers, and their shooting, doth heereby signifie thus much vnto vs: that as the arrow flyes swiftly, wee knowe not from whome, and suddenly hits, we know not when; so shall the Iudgements of God come vpon the wicked, when they are least looked for, and suddenly surprise them to their greater confusion. Wherein *first*, it is worthy our obseruation, that the holy Ghost ascribes this notable defeature, and ouerthrow of the enemie, to the proper office, and worke of God. *God shall shoot.* For what can be a greater terrour to Traytors and Rebels, than to know, that as they *in resisting power resist God*: so they shall haue God to fight against them, before whome they shall not be able to stand; Against, *whom no power nor wisdom, nor counsell, shalbe able to preuaile*. What greater comfort can there be vnto *Princes* than this, that *whereas it is God, that exalteih them*, and not they themselues, it is he also that will maintaine his owne calling, and institution, and rescue his seruants from the hurtfull sword. Certainly, though Magistrates are so exalted, that they are aboue all others; yet by this they may

*This is the second part of the Scripture, describing vnto vs the defeature of their practises and confounding of the enemies.*

*First, from the Author hereof almightie God.*

Rom. 13. 4.  
Prou. 21. 30.  
Hence haue Kings a notable comfort, that God will maintaine his owne calling.  
Psa 30. 1.  
Psa. 75. 7.  
Psal. 144.



And are here-  
by taught that  
they are under  
God.

And being ex-  
cluded his  
protection are  
subiect to the  
malice of the  
meanest.

And there-  
fore should  
learne to kisse  
the sonne, to  
keepe them-  
within Gods  
protection.

And to vse  
their authori-  
tie, vnder God  
to the punish-  
ment of sinne.

And then shall  
they be sure,  
vnder shadow  
of his wings.

learne, that the Lord is aboue them: that so they may be humbled in the fence of their greatnesse; yea, though they are so high in regard of their callings, that all humane power is subiect vnto them: yet this herein may humble them much more: that they are placed in such *mutable* and *slipperie* places, that if the Lord withdraw his protection from them, they shall be subiect to the power of the meanest creatures. Oh, that Princes would learne hence to establish their thrones, *by kissing the sonne*, and aduancing his kingdome: oh that they would learne to bound themselves within the compasse of Gods protection, *by seruing the Lord in feare and reioycing before him in reuerence*: So should the Lord establish their Kingdomes for euer, and their enemies should be cloathed with perpetuall shame: so should their earthly honour bee a pledge vnto them of euerlasting glorie: and this, that they gouerned faithfully ouer men, vnder God, should be a meanes to further them to raigne with God for euer. Onely, let them take heede that they tempt not the Lord, that because the Lord will finde out their enemies, and auenge their cause: therefore they shall bee secure and carelesse in obseruing their practises, and meeting with their wickednesse by lawfull authority, vpon pretence of leauing the matter vnto God, and to gaine an opinion of vnseasonable clemencie. For as it is presumption to be our owne caruers in vengeance, when our priuate callings will not warrant vs therein: so to keepe the sword in the scabberd, when it is put in our hands, and not drawe it forth for the cutting off of the wicked, as this is a betraying of that power which is committed vnto vs, so it is the meanes to exclude vs Gods protection, and thereby to expose vs to the malice of our enemies. And though on the other side we shal not be able to meet with all: (as who is able to search the heart of man;) and indeede, when the leaders shall be cut off, it stands many times with *policie*, and agrees with *clemencie*, to let the rest escape: yet neither let the wicked hereby flatter themselves that the bitternesse of death is past; neither



neither let the Children of God distrust, but that all their enemies in time shall be confounded. For though *David* may spare *Shimei*, when reuenge is not fit: yet the Lord will haue a time to meet with that rayling enemy; and to snare him in the ginne, that his owne mouth hath layd. And though the aduersaries of the truth, may happily in some part for a time escape: (as it is necessarie, soe should still remaine, that the faithfull be tryed: (yet let the know that their destruction sleepeth not. Though *Ioab* may escape while the *Sonnes of Zeruiah*, are to stronge for the *Kingdome*, and his sinne not yet breake out to ripeness and perfection: yet the time shall come, when *Salomon* shall be stronge ynough for him: and the guilt of his former bloodiness, shall driue him forward, to receiue the wages of blood, by causing him in the end, to breake out into apparant Rebellion. Oh consider this, you that embrew your hands in blood, and for the time goe vncontrolled, because power is in your hands. Behold the blood that you haue shedde doth crie for vengeance: and in the appointed time, the Lord will giue you vnto such a thirst of blood, as that none but the blood of the mightie will quench the same; that so your sinne now meeting with a power able to match it, may receiue the wages due vnto the same. Certainly, whosoever makes not conscience, to spill the blood of those, who are deare in the sight of God, ouer whom he may haue power: he shall in the end make conscience of shedding no blood: that so at the length, hee may meete with his match, to shedde his owne blood. Would God our oppressors, and blood-suckers would consider this, and in the Booke of this prouidence, read their owne successe. And though happily there may bee a pardon for the first offence; though the clemencie of the Prince may remit the first fact: (as the heart of the King is in the hands of the Lord, & it is the glory of a man to passe by an offence) yet surely where there doth not

*And their enemies shall in due time be met withall.*

*When their sinne is ripe, 1. Kin. 2. 34. in the time of vengeance.*

*Let Oppressors, and all blood-suckers, read their successe, in the Booke of this prouidence. Prou. 21. 1.*



Let all male-  
contents, and  
presumptuous  
opposites, take  
heed how they  
abuse the pati-  
ence and cle-  
mencie of go-  
uernement.

follow a thorough reformation of life, there wil certaine-  
ly bee a relapse into the same finnes, that so at length  
vngeance may meet with them. *Adomiah* may escape once  
though hee prooue *Traitor* to his Lord: yet his sinne is  
restlesse, and at length will finde him out, and in the end  
hee shall bee caught in the bonds of his former iniquitie.  
Oh consider this you that abuse the patience of gouerne-  
ment, to the hardning of your hearts, and multiplying  
of your iniquities, euen with greedinesse against your So-  
ueraigne: certainly, the Lord which awaketh for the  
preseruatiō of his children, who perseueth his Annoin-  
ted, and maintaineth his owne cause, he, euen he will giue  
you vp, to such desperatenesse of iniquitie in the end, that  
it shall pay you in due time, the shame it oweth you, to the  
glorie of God, and your iust confusion. Euen so (oh Lord)  
hasten the confusion of thine enemies, or conuert them  
speedily, for the accomplishment of the elect. It fol-  
loweth.

*Shall shoot an arrow at them suddenly.*

The second  
circumstance  
in the defea-  
ture of the e-  
nemie, lea-  
ding vs to the  
wisdom and  
power of God,  
in the manner  
of defeature.

As first by  
sounding their  
warie, and  
long hatched  
treasons, with  
his sudden  
vengeance.

As he hath  
done of old.

Behold now the admirable wisdom and powers of  
God in this effectuall maner of defeating his enemies, by  
confounding their poliyes, in their seuerall practices, with  
his contrary iudgments answerable therunto: And first  
consider wee, how *deliberate consultation* is here confoun-  
ded with the *suddenness* of the vengeance: that they which  
tooke such time & lay sure to bring their purposes to passe,  
they which so aduisedly consulted, to do mischeife vnto  
others, shall now haue no time or leasure to consult their  
owne deliuerance, because the hand of the Lord shall  
come *suddenly* vpon them, So doth the Lord threaten  
*Babel* that *rod of his indignation*, that he *will come vpon her*  
*suddenly with many plagues*. So doth the holy Ghost pro-  
pheticie of that *spirituall Babel* that not onely in one daie  
but *euen in one hower she shalbe ouerthrowne*: Yea her iudg-  
ment shall come vpon her as *the casting of a great milstone*  
*into the midst of the Sea*, so sudden & violent shalbe her  
distruction. So do the seruants of God poynt out vnto vs  
the



the destruction of the wicked, that it shalbe *suddaine* and *fearfull* which cannot be auoided. A most holy and righteous course of Gods proceeding against the wicked, whether wee consider the *affection of the Lord* in laying theise punishments vpon them, or *the end* which he aymeth at, in confounding them in this life: or lastly *the vse* that he entendeth in regard of others. Concerning the *affection of the Lord* in the punishments of the wicked, as the Lord chasteneth *his children in loue* and of *verie faithfullnes causeth them to be afflicted*: so on the contrary doth hee consume the *wicked in his wrath and sore displeasure*. And therefore as he giues *warning* vnto the one, to witnes his *loue* vnto them, that so they might *be prepared to meet the Lord*: so on the other side doth he ouer take the wicked, with his *suddaine iudgments*, that being *unprepared* therevnto, they might be *ouerwhelmed with the fury* of his speedy indignation. And this also doth the *end* of their afflictions manifestly declare, For whereas the Lord in these *temporall plagues*, entendes to giue them a *tast of eternall vengeance*: therefore doth he lay them *suddenly* vpon the wicked: that so *confounding* them by this *suddenes*, and driving them to their *wits endes*, their harts might not onely bee *hardned* and so *enraged* against the Lord, but further also this *confusion of their wisdomes*, driving the to *dispayre*, they shalbe possed with the *fearfull expectation of the vengeance to come*. And surely seeing God doth turne all things to the good of the elect, therefore also doth he make the punishments of the wicked profitable vnto them: and that especially by the consideration of the *suddenes* of them. For hereby the saints of God are forewarned of security, lest a sudden iudgment do ouertake them: hereby they are admonished to serue the Lord in feare, in that he deales so roundly and suddenly against the wicked: hereby also they gather *comfort* in all their crosses & troubles: that the Lord maketh a *difference betweene them and the wicked*, euen in that which seemeth to be alike vnto both.

And why?

Heb. 12.8.

1. To shew that he punisheth the wicked in anger.

Psa. 2.5.

2. To pledge vnto the wicked in temporall Plagues, eternall punishments.

Heb 10.27.

3. For the good of the elect.

Rom. 8.29.

In whome security is prevented, and comfort, given in their troubles by this difference, betwixt the godly &amp; the wicked herein.

Oh



1 Heres a les-  
son for carles  
and presumtu-  
ous sinners to  
feare a suddaine  
surprizall.

To remember  
suddaine com-  
ing of Christ.

2 Here we may  
learne.

1 Not to feare  
suddaine iudg-  
ments if we be  
prepared.

2 Not to put  
of our repen-  
tance till  
death.

3 To wish that  
we may see the  
plague before  
it cometh.

Oh that our carelesse impes would consider this: who spend their dayes in wealth, and put the euill day farre from them, that so they may more securely approach the sea of iniquity; that they would remeber this suddaine reckoning, and lay vnto their harts this course of Gods iustice, euen to take sinne napping, and suddenly to surprise it. That they would remember how *Ieroboam* was smitten, euen when he stretched out his hand to smite, that they would remeber the suddaine hand-writing with fauced *Belsazzers*, sacriligious banquet: Surely though sudden vengeance did not meet with vs in this life, yet did we remember that for all these things we must come to iudgment, and that our iudgment shall come suddenly in the hower that we know not: It would make vs be watchfull euen euery hower, that so though it be sudden, yet it may not be sudden vnto vs, as being ready & prepared in some measure therevnto. And seeing the suddenes of a iudgment breeds great distractiō & takes away time of counsell or resolution, as this should teach vs not to be afraid of sudden death, If so be that we haue been by an holy life prepared therevnto: neither to censure others for dying suddenly: seeing wee haue sufficient testimony of their former liues: so it should be a very fayre warning vnto vs not to put of our repentance vnto the time of our deathes, least the horroure and suddenes of that messenger, distract vs in our reckoning, and so we be surprised, before we haue made euen with our God, And seeing the suddenes of a iudgment, is herein onely a note of Gods wrath, in that it findes the wicked vnprepared therevnto: as we are therefore not to pray further against suddaine iudgments, then that they may not finde vs vnprepared: so are we not to distrust of Gods mercie though we be suddenly met with all, if so be that our soules haue formely been prepared to temptations. Onely we may rather wish, (if it so please the Lord) to see the plague before it cometh: that so, fearing the rod, we may depart from euill; and thereby either remooue or sanctifie the iudgment vnto vs. Certainly as confidence in sinne makes euery iudgment suddaine, so



so feare in the sence of our iniquities, preparing vs to the end, doth thereby effect, that no scourge shalbe sudden vnto vs, As for the the wicked it is not so with them, their confidence in sinne makes them secure, and their security breedes a sudden iudgment. And thus doth the Lord confound their wisdom in consulting and deliberating, aduisedly of their mischiefs against the saints, by comming vpon the with his sudden iudgments. But this is not all.

For though the iudgment be sudden, and so take them vnprepared yet it may be slow and moderate and so giue the time of preparation, euen while the scourge is vpon them. To preuent this, the holy Ghost addeth, that their stroake shall be at once. That is, their Iudgment shalbe as speedie in executing, as it was sudden in surprising: that so not taking time before to prepare themselves, now the swiftnesse, and greuousnesse of the Plague, may take away time of preparation afterward; and so conuincing iustly their former abuse of the time past, doth thereby exclude them from all hope of mercie for the time to come: yea this speedinesse of the iudgement, implying also the sharpenesse and terrour of it, doth hereby make to their greater confusion, as being notable to vndergoe so extreme a scourge.

*Their stroakes shall be at once.*

Behold heere a second point of Gods wisdom and power in the punishments of the wicked: hee will bee swift witnesse against them, to take them in their sinne: and take away from them oportunitie of repentance, that so his wrath may be powred out in full measure vpon them. Surely a most holy and righteous course, not onely hereby to confound their policie, in deuising many snares, as seeing them now all broken, as it were with one stroake, but further also to consume such fearefully, who thought all plagues too little against the Anointed of the Lord. So doth the Lord threat the wicked, as with sudden, so with speedie Iudgements vpon the wicked, (saith the holy Ghost) he shall raine snares, fire and brimstone, and stormie tempest,

Confidence in  
sinne makes a  
uerie Iudge-  
ment sudden,  
and feare of  
sinne makes  
no Iudgement  
suddaine.

1. Thes. 3. 5.

A second cir-  
cumstance, de-  
scribing the  
maner of Gods  
wisdom, in  
the defeature  
of the enemy.

Namely, me-  
ting with  
their mani-  
fold practises  
with one blow  
or stroake of  
his vengeance.  
1. To confound  
their policie  
herem.  
2. And to de-  
stroy them  
more fearfully.

this



So hath the  
Lord threat-  
ned.

And so hath he  
executed.

1 Nah. 12.

And so espe-  
cially hath he  
met with this  
sin of treason.

In Cora, Da-  
than, and A-  
biram.

Num. 16, 29.

Ver. 32.

Abfalon.

2 Sam. 18, 19.

14.

this is the portion of their cuppe: all which are both sudden and speedie plagues: making quicke riddance, where once they take hold. So hath the Lord executed from time to time, when once the date of his patience, hath been expired towards them. So was hee long before hee reckoned with the old world: an hundred and twentie yeares time gaue hee them to make vp their account, but when he came to Iudgement, in lesse than halfe a yeare did hee accomplish his fierce wrath: and swallowed vp in that short time (excepting onely righteous Noah, and his children, together with the other vnreasonable creatures, that were reserved for future generation) euen all the Nations and creatures of the earth. So did the Lord deale with Sodom and Gomorrhah: he rayned upon them fire and brimstone, and so with one stroake made a full end of them: so that affliction did not arise the second time. And howsoeuer he deales not generally thus with all sorts of sinners; yet because the sinne of Treason, is a monstrous and capitall offence, neerely touching his Maiestie, as challenging his power, and spurning at his gouernement: therefore hath he vsed to meet with this sin, aboue all others, in this fearefull and speedie manner: So did hee iustifie his seruant Moses, in that propheticali challenge, which hee made against these desperate Rebels, Corah, Dathan, and Abiram, putting it to this tryall, for the approbation of his calling: that if these men died the common death of all men, then the Lord had not spoken by him: the Lord (I say) iustified herein the authoritie of his seruant, and confounded their vnnaturall Rebellion, by a strange and wonderfull iudgement answerable thereunto. For as they were vnnaturall, and would not endure a superiour ouer them; so the earth became vnnaturall, and would no longer endure their burthen; but euen left her soliditie, to swallow vp such monsters: and so conueyed them iustly to the Dominion of hell, who would not endure that power which was from heauen. So did the Lord meete with that rebellious Absolon, by as strange and speedie a iudgement, answerable to his sinne: making



making the crowne of his pride, his *long & beautifull haire*:  
to be the halter to hang him vp, betwixt heauen & earth:  
suddenly was he caught vp, and speedily was he dispatcht  
by another, who in that murder happily made way for  
his owne ambition, and also for the like fault *dranke after* 1 King. 2. 27.  
*of the cup of vengeance.*

Oh, that the enemies of gouernement would consider *Let Traitors*  
this: that in the depth of their consultations, to lay many *thinke hereaf*  
snares for others: they would remember that one stroake *in the pride of*  
of Gods vengeance, would be too heauie for them. Sure- *their manifold*  
ly, the consideration of this, that they are not able to en- *practices.*  
dure the wrath of God: would bridle and qualifie their  
malice against the Lords Anointed: and moue them  
contrarywise to heartie and cheerefull obedience vnto  
man, that so therby they might regaine the fauor of God.  
Certainly, if they say *in their hearts, there is no God*; and Psa. 14.  
therefore stand not vpon that fauour, which they doe not  
acknowledge: yet let them respect the power of man, *That, so they*  
which surely shall meete with their desperate attempts. *may regaine*  
And lest by their secret conueyance they might hope to *Gods fauour*  
escape; let them know further, that their sinne shall finde *in their obedi-*  
them out, and rather than they shall escape vnpunished: *ence to his or-*  
Behold, (saith the holy Ghost) *Their owne tongues shall fall*  
*upon them*, to betray their wickednesse: and become the  
executioners of Gods righteous iudgements vpon them.  
For so it followeth.

*He shall cause their owne tongues to fall vpon them.*

Loe heere a third degree of Gods iustice against the *Lest the Lord*  
wicked: themselves shall be the instruments of their owne *confound the*  
confusion: & the snares which they haue laid for the righ- *in the things*  
teous shall confound themselves, that the Lord may yet *they most trust*  
be more apparantly *in.*  
*justified when he iudgeth: and the wic-*  
*ked more confounded* by the cause of their discouerie. *A third de-*  
A verie vsuall, and righteous course of Gods proceeding a- *gree of Gods*  
gainst them, discovering both the admirable vprightnesse *iustice, against*  
of Gods Iudgements vpon them, and also his profound *the wicked,*  
wisdom in executing the same. It is a comfortable pro- *confounding*  
*their secrecie*  
*from their*  
*owne mouths.*  
Prou. 11. 8.



Pro. 11. 8.

So doth the  
Lord threat.

Esa. 27.

And so hath  
he executed.

Hesth. 7.

Sam. 1. 17.

And thus shall  
the Lord make  
away to his  
further ac-  
knowledg-  
ment. Psa.  
9. 16.And the wick-  
eds further  
confusion.So dealt he a-  
gainst the late  
conspirators.Confess.  
Winter.

mise which the Lord makes vnto his children, *That the righteous shall escape out of trouble, and the wicked shall come in their stead.* By which phrase (that the wicked shall come in their stead) the meaning of the holy ghost is, that looke what troubles the wicked haue deuised against the Godly, what snares fouer they haue layd to entrappe them, they shalbe the pits wherevnto their selues shall fall, and their owne milchiefe shall light vpon their owne pates. So doth the spirit of God witnes that it hath befallen the wicked, *he hath made a pit and digged it, and is fallen into the pit that he hath made:* and concludes the like course of Gods iustice for the time to come: that *his mischiefes shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.* So did cruell *Haman* erect a gallows to make away the seruant of God, and yet at length was hanged thereon. So was the sword of *Goliath* the instrument of his own destruction. And vpon the experience hereof, the spirit commends it as worthy the obseruation vnto all posteritie, & makes it a notable means to declare the iustice of God. *The Lord is knowne by executing of iudgements, the wicked is snared in the workes of his owne hands, Higgaiou Selah.* Signifying, that this admirable course of meeting with the wicked, in their owne policies, and snaring them in their mischiefes, which they haue intended against the righteous, is a meanes to make euen the wicked acknowledge God, and to confesse his righteous iudgements, in thus taking them in their inuentions. So when the enemies of God, had intended by powder, to deuoure the Lords Anointed and his posteritie, and therby to bring an vnter confusion, both vpon the church and common-wealth, & it pleased the Lord to take some of them in their owne snares, and by the like engine, to seaze vpon them; then did they acknowledge the righteous hand of God, and whereas before they stood vpon a desperate defence, now being amated and confounded with this admirable iustice of God, they were not onely compelled to giue testimonie thereunto, but further also



So to yeeld themselves; in a fearefull and desperate manner vnto the same, and were further iustly cut off, euen by the like vengeance.

Behold here the righteous and woonderfull iustice of God against the wicked, in rendring treason with treason, that they which haue intended to betray others, shal now betray themselves, and so make way to the righteous iudgements of God. Oh, let all discontented and desperately malicious persons, learne hence this lesion, *That they thinke no euill of the King, no not in their priue chamber,* that they neither speake nor practise any euill against the Lords Anointed. For behold, *not onely the soules of the heauen, shall carrie the voice,* and that which bath wings, shall declare the matter, but there is a bird in the bosome, that shall discover the same, and shall giue the tongue no rest, though it be neuer so hemd in with his double guard: till it haue eased the conscience, and iustified the Lord. And seeing the Lord is knowne by this manner of executing his iudgements, that the wicked are taken in their own snares, there by causing euen his enemies to giue testimony vnto him: tremble then ye A heists, which say in *your harts, there is no God,* when by his visible Iudgements, hee thus iustifies himselfe against you, and compels your mouthes to confesse his power. And seeing his righteous purpose, by this his admirable proceeding against you, is to confound you in the thing you most put confidence in, Oh, lye down in your confusion, and let shame couer your faces. in that you and your fathers haue sinned against the Lord your God. Say now with those true conuerts, *That the hope of the hils is in vaine,* that all your carnal wisedome, and confidence hath grossly deceiued you: And let this woonderfull wisedome of the Lord, thus finding you out in your secrecie, & confounding you in the same; cause you to hate the darknes, that hath so deceiued you: And to giue your selues hereafter to be informed by the light, that so howsoeuer your sin may be met withall, by tēporall iudgments in this life, yet being a meanes to worke in you true repentance,

*Lo here the equity of Gods iustice.*  
Eccle. 10. 13.

*Let malcontents take heed of the secret thoughts or practices against the King, seeing their owne tongues shall discover them.*

*Let Athiests learne, that there tongues are not their owne but that there is a God that ouer-rules them.*

Ier. 3. vers. 25. vers. 23.

*Let Papists hate the darknes that hath thus deceiued them.*



your soules may be saued in the day of the Lord Iesus.

As for the  
Sants of God,  
let them not  
feare the secret  
policies of the  
wicked.  
Nor close  
with them.  
But resist them

As for vs (*beloued*) who haue this experience of Gods mercie let vs not hereafter be afraid of the policies of the wicked; let not their power, & secrecie, nor any subtiltie, that they shall be able to vse, cause vs to close with them in their policies, or to eat of such thinges as please them: that so we may hold them friends vnto vs therby, and free our selues from the snares, which they haue laid to entrap vs. If we resist the Diuell, he will fly from vs. And if we giue not our strength to these Witches children, and betray not our selues vnto them, by fearing their policies, & so daubing with them: Behold, the Lord watcheth ouer vs, to ouer- turne their mischiefs, and rather than faile their own tongues shall disclose them: that so they may fall into the pit which they haue digged for others. It followeth.

And then they  
shall fall, euen  
with their  
owne waight.

*And whosoever shall see them, shall fly away.*

A fourth  
meanes of the  
wisedome of  
God, in con-  
founding the  
leagues and  
confederacies  
of the wicked,  
by scattering  
and disper-  
sing them.  
Not onely the  
Actors in the  
mischiefe,  
but the Specta-  
tors also.

The meaning whercof is, that the terrour of such iudgments, which the Lord hath layd vpon them, shall so distract and confound their wisedome in their leagues and confederacies, that they which banded them selues together, for the desolation of the church: seeing now the same deliuered, and them selues iustly met withall: shall not onely hereby be scattered and dispersed, by the seuerity of the vengeance: but further also shall most fearfully disperse them selues, to auoid (if it may be) that reuenging hand. Yea not onely the Actors in this mischeife shalbe put to flight: but whosoever shall see this fearfull hand of God vpon them, shalbe roused hereby out of his former security: and seeing his owne sinne in the glasse of their vengeance: shall feare the rod, which lights so heauily vpon them: and fly for his life to auoid the same. So do the iudgments of God scatter the deuises of the wicked: So do they also awake and terrifie others, that are subiect to like notorious sinnes.

So hath it  
been in former  
time.  
Iosu. 5.1.

Thus when the Captain of the host of *Israell*, had executed the wrath of God vpon some part of those accursed Canaanites: the holy Ghost witnesseth, that the feare of him



him fell vpon all the nations round about, who being guilty of the same sins, did therefore expect the like iudgments, and so in a desperate manner exposed them selues therevnto. So when the *Champion of the Philistines* was cut off by the Lords warriour, the holy Ghost witnesseth that the *Philistines fled and were dispersed.* And this to haue been the effect of great iudgments, vpon the enemies of God, the holy Ghost witnesseth in their seuerall confusions. Yea thus haue the iudgments of God, from time inflicted vpon malefactors, been the meanes to awake others, and so to terrifie them, that haue been guilty of the same finnes, that by some token or other: either by *flying or blushing*, by *complaining or ptying*, by *iustifying* or such like, they haue verie wonderfully betrayed them selues, and so haue exposed them selues to the like iudgments. So were the companies of these rebels scattered, when once the head of their treason was broken: so did they further each other to their iust confusion.

1. Sam. 15. 51

So hath the  
holy Ghost  
witnessed of  
Egypt, Rome,  
Assur, &c.  
Ezek. 31.  
Reuel. 18.  
Esay. 13. 14.

A most wise & righteous course of Gods proceeding against the wicked: that they which wil not be joined with God, but say, let vs breake his bandes, and cast away his cords from vs: should not haue any durable society among themselves: that they which abuse society to fight against God and his church, might want the comfort of society when they haue most neede thereof, and be scattered from each other, for their more speedy apprehension, & confusion: who haue labored to dissolue the communion of the saints. Euen so, oh Lord, let all the enemies be scattered, that such as belong to thee, being thus disapoynted in their carnall fellowship, may seeke to be members of that body of thy sonne, which no malice of Satan shall ever be able to seperate.

And that iustly, because they labour the dissolving of the communion of Saints.

Obserue wee here, first, the wonderfull power of God by confounding the strength of the wicked, in this banding and combining of them selues against the godly: and learne we that there is no counsell nor confederacy against the Lord: Nay though the wicked shall make a league with death and be at an agreement with hell it selfe: though Satan and all

Learne we hence, that no confederacie can preuaile against God.



Pro. 1.

But to delight  
in the Lord &  
in his saints.

Psa. 142. 7.

Psa. 38. 11.

all his legions should conspire with them against his little flocke, yet when the Lord shall lay iudgment to the rule & righteousness, to the ballance their conuenient with death shall be dissolued, and their agreement with hell shall not stand. Let vs not therefore be seduced, to cast in our lot with the wicked, let it not endouradge vs to fume, because many go the broad way: seeing as multitude of offenders doth increase the sin; so doth it further the punishment due therunto, as prouoking so many instruments to the executiō of vengeance, as there are miserable partakers in the greuousnes of the sinne. If we desire to haue comfort in societie, let vs haue fellowship with our God, by the obedience of faith, let our delight be in the saints that are on earth: So when the wicked fly & are scattered fearefully, we shall see the vengeance that hath iustly ouertaken the, yea this righteous hand of God in dispersing the wicked, shall be the meanes, to confirme & knitt vs comfortably together, that we may go vp into the house of the Lord to sing prayes vnto his name: Thus when the Lord shall be beneficiall vnto me, then, saith the prophet, the righteous shall resort vnto my company, who before stood a farre off for feare of my plague: Yea when the Lord shall returne the captiuitie of Sion, this shall further be a means of the encrease of the church. Then saith the spirit, shall ten men take hold out of all languages, euen take hold of the skirt of him that is a Jew, and say we will go with you, for wee haue heard that God is with you. Thus as the confounding of the practises of the wicked, shall be a meanes to scatter and dissolue their consideracies, so the deliuerance of the church, shall be a furtherance to the gathering againe of the dispersed of Israell, that they may behold, and conferre of what the Lord hath done for them, and so be prouoked to ioyne together in due thankfullnes vnto his Maiesty for the same. For so it followeth.

# The third part of the Treatise, containing the vse of these workes.

- 9 *All men shall see it, and declare the worke of God, and they shall understand what he hath wrought.*  
10 *But the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart shall reioyce.*



Which two verses, being the conclusion of the Psalme, doe<sup>a</sup> lead vs to diuers vses, which are to be made of such wonderfull Deliuernances, which the Lord performeth vnto his seruants: all tending to expresse true thankfulnessse vnto God for the same.

<sup>a</sup> Here beginneth the vse that is to be made of great Deliuernances.

The first whereof is.

*All men shall see it.* That is: first, whereas the eyes of men were blinded in the knowledge of God; now this wonderfull deliuerance, shall open the eyes of all; not onlie the carnall eyes of the wicked, to see God in these workes, but further also the spirituall eye of his Saints, and dearest seruants: which being much dimmed and darkened with such clouds of<sup>c</sup> afflictions, as haue lien heavily vpon them, and growne hereby, euen to doubt of the eye of Gods prouidence ouer them, as if he had forsaken, and vtterly reiected them: Now being deliuered, and pluckt out of the snare, the<sup>d</sup> eye of their faith is hereby cleared, & the eye of their iudgement more settled in the assurance of Gods protectiō And as men rauished with the strangenesse of the deliuerance, their eyes are set and fastned therevpon, that so their faith may be more strongly rooted in God, yea they doe euen feed their eyes, with the contemplation thereof, that so their faith may be nourished thereby, yea they can neuer satisfie themselves in beholding so wonderfull a mercy, that so the minde being thoroughly

<sup>b</sup> First they shall open the eyes of all men.

<sup>c</sup> Euen of Carnall men.

<sup>d</sup> And of the Saints much more, whose eye of faith, dimmed by afflictions:

<sup>e</sup> is now cleared by this Deliuernance.

H

possessed



*\* As removing  
such temptations  
as do hinder it  
wh<sup>ch</sup> are.*

*Psal. 106. 7.*

*<sup>b</sup> I want of un-  
derstanding  
what God hath  
done for vs, mis-  
understanding  
in the <sup>c</sup> nature  
or <sup>d</sup> measure of  
the blessing*

*Psal. 49. 20.*

*<sup>e</sup> We may be  
discouered not  
to vnderstand  
what God hath  
done for vs by  
these symptoms*

*1. by saying  
wherein.*

*1. Mal. 4.*

*2. By seeing only  
with the left  
eye.*

*Gen. 25. 30.*

possessed therewith, they may neuer satisfie themselves in thankfulness for the same, which as it is the end and vse of all Gods mercies, *even to take up the cup of saluation, and to giue thanks vnto the name of the Lord, for the same.* So shal we find this beholding of Gods wonderfull mercies to be a most effectuall meanes to further the same, whether we consider those <sup>a</sup> temptations that doe hinder thankfulness vnto God, or such meanes as doe vsually further the accomplishment thereof. The temptations that doe hinder thankfulness are two: <sup>b</sup> want of understanding how God hath done for vs, and <sup>c</sup> secondly misunderstanding and misconstering of the benefits of God: either in the <sup>d</sup> nature of the, as if all were done of duetie, and merit, and not of free grace and mercy, or in <sup>e</sup> the measure of them, as if we knew best what was fit for vs then God himselfe. The former is a disuse generall vnto those that enioy great blessings: man being in honour, hath no understanding, but may be compared to the beasts that perish; the other is more & speciall vnto those, that thinke they haue best right, and make the best vse of the (as our meritmongers & wil-worshippers of al sorts) By the one whereof wee shalbe so blinded that we cannot see how God hath done for vs; by the other, wee shalbe perverted, as not to knowe what wee againe are to do for God. Yf our mindes shalbe so blinded, as not vnderstand what God hath done for vs: this disease wilbe known by these symptoms and accidents, <sup>h</sup> First though God hath reuealed his loue towards vs, even in all the blessings, which our hearts haue desired, yet will wee say impudently: *wherein dost thou loue vs?* acknowledging nothing of what the Lord hath done vnto vs; Secondly if in some sort wee shall apprehend the goodnesse of God, yet shall we be so blinded on the right way, with the loue of these earthly thinges as that though wee haue and may farther be partakers of spirituall graces, yet shall wee account these as nothing, in respect of the comforts of this life, but with prophane Esau, resolute, *what is this birthright vnto me seeing*



*I die for hunger*, as seeing onely with the left eye into the blessings of the left hand: still shall we crie out with those carnall beasts, *who will shew vs any good*, as if there were no good but the goods of this life, as if all spirituall comforts

Isa. 4. 6.

were nothing vnto vs, seeing wee wanted our bellies full of these hidden treasures. A verie dangerous temptation

<sup>f</sup> This a common disease of Carnal Ghospellers.

incident to our carnall ghospellers, who measuring the Lord principally by the things of this life, are so affected and satisfied therewith, that hauing these things, they take it as a sufficient pledge of Gods fauour towards them, but wanting the same, they by and by murmure, and repine against the Lord, as if hee had at all shewed them no good.

Yf therefore God giue them their desire as he did the Israelites concerning the body so farre as they see him, and yet send

<sup>g</sup> And a fearefull iudgement.

leanenesse into their soules, not giuing them that which they see not, nor seeke after; as surely as God is not vniust;

in giuing them herein more, then their hearts can desire, so they must needs be inexcusable, in that hauing as much,

Pla. 73. 6.

nay more then indeede they sought for, they would not seeke yet for more of that bountifull hand, which was not wanting to giue, but that they wanted faith to receaue.

A third token of not vnderstanding what God hath done for vs, is our forgetfulnesse of such benefits which are

<sup>h</sup> 3. Token of not vnderstanding is forgetfulness.

dayly bestowed, certaine it is that the mercies of the Lord are renewed euery morning, and yet who is there that makes

Pla. 78. 11.  
Lame, 3. 23.

vp his audire therof once in the weeke: nay may we not be iustly charged with this, that God is not so ready to giue,

as we to forget, hee not so forward in bestowing, as we in burying his blessings in forgetfulnesse. And is not this to

forget the goodnesse of God all one, as if wee did not vnderstand it? nay surely; we shall find it to lie more heauily

vpon vs, in that this forgetfulnesse, both implies some apprehension of them, and therefore makes vs more

inexcusable, then if wee had not vnderstood them at all

<sup>i</sup> The danger thereof.



and so exposing vs most desperately vnto all impietie, doth thereby hasten the wrath of God vpon vs. Thus may wee faile in the vnderstanding of the good, that God hath done for vs: and by meanes hercof, wee lye open to *two dangerous evils*: <sup>a</sup> the one whereof is, that not apprehending the good which we receiue, we shall not be able to make vse of any good, but as the Prophet *Ieremie* tels vs, *we shal be like the heath in the wildernesse*, neither being able to see when any good commeth, and so not able to make any profitable vse thereof: by which meanes prouing *unprofitable seruants*, we shall be subiect to <sup>b</sup> a *second iudgement*, not onely to haue *such tallents taken from vs*, but in steed thereof, as the Prophet *Esaiah* threatneth, *Seeing when mercie is shewed vnto the wicked, he will not learne righteousness, but in the land of equitie hee will doe wickedly, and doth not consider the greatnesse of Iehouah, therefore thus saith the holy Ghost: Seeing they will not see, oh Iehouah, when thy hand is exalted to their good, therefore they shall see and bee confounded with the zeale of thy pople, and the fire of thine enemies shall deuoure them.*

<sup>a</sup> *Two-fold.*

1. *We shall not be able to make any good vse of the blessings we obtaine.*

*Ierm 17.6.*

<sup>b</sup> *Math. 25.28.*

2. *We shall haue them taken away from vs, & instead of them, shall be recompenced with Gods righteous Vengeance*

*Esa. 26.10.*

*Pal. 94.1.*

*Gen. 15.2.*

<sup>c</sup> *To prevent*

*these euills, wee must not cease beholding of what the Lord hath done for vs.*

Thus shall it befall those that will not behold the mercies of GOD, to bee stirred vp thereby to thankfull obedience for the same: if they shutte their eyes against Gods blessings, the Lord will open them with his iudgements, and they shall see in the day of iudgement, *GOD the Aenger*, which will not acknowledge him, *their great reward*. Wouldest thou therefore auoide that sight of Gods vengeance, which shall spiritually blind thee, that so thou maiest be oppressed with the horror of it, and it shall necessarily open thine eyes, that thou maiest bee the more confounded with the sense of thine owne miserie?

Oh then <sup>c</sup> learne to beholde the good that is present with thee: First, if Gods hand bee exalted in fauour vpon thee, if the eye of his prouidence hath waited ouer thee for thy deliuerance, if hee haue not onely bestowed



bestowed great blessings vpon thee, but renewed them daily vnto thee, by preuenting and remoouing the euills which might haue taken them away, oh cease not againe, & againe to renew those streames of Gods mercies which he hath powred out vnto thee, that they may lead thee to the fountaine; & so quite thee therein: Certenly as the workes of God are worthy this dutie, that they should be regarded <sup>a</sup> so do they abundantly herein requite the same: in that the inuisible things of God, namely his eternall power and godhead scene in the creation of the world, beeing considered in his works, <sup>b</sup> do shew the glory of his kingdome & speake of his power. If therefore thou shalt not slightly passe over the mercies of thy God, but shalt take a full view of them, as their worth doth require, they shall be so many teachers, to instruct thee in the knowledge of thy God: that so thou mayest acknowledge him the <sup>c</sup> giuer of them, yea they shal further lead thee to a knowledge of thy self, that so finding thy selfe <sup>d</sup> unworthy of the least of Gods mercies, thou maist both be humbled in the gift, & so <sup>e</sup> giue glory to the giuer, and <sup>f</sup> aduanced also to greater blessings as hauing beene faithfull in the lesse. If thou shalt with a large eie, behold how great things the Lord hath done for thee, thou shalt herein behold the greatnesse of the giuer, and so thy mouth shall confesse to saluation: Great is the Lord and worthy to be praised. And if thou shalt wisely behold what God hath done for thee, and so shalt giue him the praise that is due vnto his name, this shalbe a meanes to sharpen thine eie of faith, that so thou maist be able to see a farre of. And then behold as our Sauour told Nathaniel, Thou shalt see greater things then these, yea such which neuer eie saw, nor yet euer entred into the heart of man: thou shalt here see by faith and hereafter see face to face. This benefit maist thou gaine by beholding the blessings of God. But this is not all. For if thou shalt with a single eye looke further into such mercies as God hath bestowed vpon thee: thou shalt in the greatnesse of his goodnesse, behold thine owne <sup>i</sup> vilnesse, the nearer thou

<sup>a</sup> and therather.  
Because this  
beholding.

Psal. 111.4

<sup>b</sup> Will requite our  
paines abundantly, as.

<sup>c</sup> 1. Teaching us  
to know God.

Rom. 1.19.

Psal. 145.8.

<sup>d</sup> 2. To acknowledge him the  
giuer of them.

<sup>e</sup> 3. To acknowledge our selues  
unworthy recei-  
uers.

<sup>f</sup> 4. That wee  
may giue him  
the glory in a  
sing our selues.

<sup>g</sup> 5. And so ad-  
uance our  
selues to further  
blessings.

Psal. 4.1.

<sup>h</sup> 6. Yea to see  
by faith the  
greatest blessings

2. Pet. 1.8.

1. Ion. 50.

1. Cor. 2.11.

1. Cor. 15.

<sup>i</sup> And thus we  
shal in the great-  
nes of Gods mer-  
cies so apprehend  
our unworthy-  
nes as.

Aba. 3. Y.



approachest vnto God in the apprehension of his mercie, the deeper shalt thou wade into the sense of thine owne miserie; *rottenesse shall enter into thy bones, and horror shall possesse thee*: That is the apprehension of Gods power and great goodnesse shall abase thee in his presence, that so thou maist find rest in the day of trouble; that so in the sense of thine owne vilenesse acknowledging thy selfe *unworthy* of the least of those mercies thou hast already receiued, thou maist be partaker of further deliuerances. Thus shall

<sup>a</sup> Thus acknow-  
ledging our  
selues *unworthy*  
of the Least bles-  
sings we.

Luk. 76.

<sup>b</sup> Shal ouercome  
the second euill  
of misunderstan-  
ding the works  
of God.

<sup>c</sup> 1. that they are  
not ours by  
merit but of free  
mercie.

Dan. 9. 7.

<sup>c</sup> 2. That the  
measure which  
thou hast is fittest  
for thee as that  
which God hath  
allotted vnto  
thee.

Psa. 37.

<sup>f</sup> By this the  
things thou hast  
being sanctified.

<sup>g</sup> 1. Shalbe con-  
tinued 2. and be  
Pledges of fur-  
ther blessings.

Ioh. 13.

1. Phi. 6.

the beholding of Gods blessing, causing thee aright to know thy selfe by them, lead thee also to a right vnderstanding of them, namely that they are the free gifts of God and not due vnto vs, whereby thou shalt happily overcome the *second temptation*. For now in the glasse of thine owne wretchednesse, thou shalt plainly see, that whatsoeuer thou hast, it is of the <sup>e</sup> free mercie and bountie of thy God, thy selfe beeing so farre from deseruing any good, as that indeed nothing is due vnto thee, but shame, & confusion of thy selfe for euer. By which as thou shalt bee humbled in the sense of thine owne vnworthynesse, and so be both contented with that thou hast, and imply thy Talent in feare and trembling: so shalt thou hereby reape these benefits: not only that, that which thou hast be it neuer so little<sup>d</sup> shal serue thy turne, yea be farre better vnto thee then great riches of the vngodly. (so long as thou hast the vessell of a thankful heart & faithful calling to entertaine and vse the blessings, but further also whatsoeuer thou hast being by these meanes <sup>e</sup> sanctified vnto thee, it shalbe a Pledge vnto thee of that vnchangeable loue of GOD: who hauing bestowed these things vppon thee of his meere loue and mercye, therefore seeing whom hee loueth. <sup>f</sup> he loueth vnto the ende as he hath begunne the worke, so hee will perfect it in thee, and will not cease following thee with his blessings, till he hath made thee perfect in his Sonne. Behold here the singular benefit of this dutie of behol-

beholding the workes of G O D, namely, that thereby wee *Shalbe prepared in some good measure to thankfulnessse.*

Which if wee shall not attaine vnto, as all haue not faith (to see this spiritually into them,) yet behold the wonderfull wisdom, and power of God, in making the wicked heere inexcusable, in that they shall not choose, but behold the great and gracious workes of G O D: and howsoeuer they shall say in their hearts *there is no G O D*: yet with their eyes, in these his workes, they shall most plainly see him. A very notable and effectuall meanes to conuince the Atheisme of the world, and such as leaues all vtterly without excuse. For though many may pretend ignorance, and simplicity, that they cannot comprehend G O D in his word: yet who can say, that hee hath not scene him in his workes? what eye can bee shutte, at so great a deliuerance? what eare will such fearefull iudgements euen make to tingle, as do light vpon Traytors? Tremble therefore, oh thou Atheist, at the prouidence of G O D, who hath a way to confound thee in thine owne wisdom, and very wonderfully to condemne thee, in thine owne policies. Didst thou say in the depth of thy heart when thou laydest snares against the righteous: That no eye should see, no not the eye of G O D himselfe, Flattering thy selfe in thine owne iniquity, That the Lord is hidde in the Clouds, and cannot see, neither will the G O D of Iacob regard it? And didst thou hope hereby to escape scot-free, as deceiuing thine owne heart, That the Lord will neither doe good nor euill. Consider thou *unwise* that the Lord will bring his iudgements to light, that euery eye may see them, and then, thou shalt see the eye of God was vpon thee: what thou hast Done secretly the Lord will then discover openly, that all men may see it, and laugh at thee saying.

<sup>a</sup> As for the wicked which haue their eyes opened to behold these blessings.

<sup>b</sup> Their ignorance and Atheisme shall be conuincd hereby.

<sup>c</sup> Yea their secrecie in continuing of their plots shall further be confounded in that their wickednes shall be apparant vnto all men.

Ezech. 8. 12.

Pla. 84.

Iob. 22.

1. Zeph. 12.

3. Zeph. 5.

2. Sam. 12.

This



Psa. 14.

1. Tim. 1. 18.

<sup>a</sup> And so they  
shall be without  
excuse.

Esay 5.

<sup>b</sup> And yet: if they  
continue practi-  
sing against the  
iust.

Reue. 1

<sup>c</sup> Let them be-  
sure of venge-  
ance in due time.

Math. 24.

<sup>d</sup> As for vs that  
haue ben parta-  
kers of this  
great deliue-  
rance, let vs take  
heede that the  
Atheist do not  
condemne vs.

2. Sam. 20. 12.

This is the man, that tooke not God for his strength, but put his strength in his malice, and in his mischieuous policies; yea thine owne eyes shall see now, what before thou wouldest not beleue, That the Lord careth for the righteous, but as for the wicked, them doth his righteous soule abhor: that so though thou continue thy malice against the saints, yet now thou shalt not hereafter haue this comfort, that thou didest it ignorantly, because thou hast seene that God taketh their part, and therefore against this reuealed light, conuincing thine owne conscience, thou shalt hereafter appeare desperately to fight against God. Now shalt thou say no more *Let him make speed, let him hasten his worke that we may see it.* For thou hast seene the wonderfull iustice and mercie of thy God: and if this sight will not appall thee; but still thou wilt persecute: know then, that thou shalt one day <sup>b</sup> see him to thy confusion, whome <sup>c</sup> thou hast now pierced in his members, when thou shalt with the mountaines to hid thee, that thou maist not see him, and yet shalt lie naked before the eye of his iustice, by which thou shalt be pierced with eternal sorrows. Oh that we would try our selues by these things: that, seeing the beholding of the workes of God; shall condemne the Atheist, because he is not able to make a further vse of them; whether therfore the <sup>e</sup> Atheist may not condemne many of vs professors herein, who will not vouchsafe the worke of God that entertainment as he hath done? If this wonderfull deliuerance of the state and Church of God, at this time, hath so farre preuailed euen with the profanest enemies, as that they haue stood at a gale in the view thereof, as somtimes did the people of Israel at the Corpes of Amasa. If the very aduersaries themselues haue wondred at the prouidence of GOD in the defeating of these practises, and bin compelled to acknowledge his power therein, if they haue abhorred & disclaimed the same outwardly with an viter detestation: nay if God haue so opened some of their eies hereby, that in the glasse of this iniquity they haue seene the

Mystery



Mystery of Popery, and so either for *Feare*, as sometimes Hesh. 8. 17 did the *heathen* vpon a like occasion: or for *conscience* haue seene the trueth and imbrace it: Certenly these shal one day rise vp in iudgement against vs, if we shall eyther bury in forgetfulnesse, or deprauie in malice, or in enuie diminish, <sup>a</sup> if either we shall for feare conceale, or in policie suppress this great power of God. Nay it wee shall not be confirmed in the trueth, by such wonderfull mercies of God, if these shall not be meanes to make <sup>a</sup> 1. If we clea-  
re, not our ut-  
most that this  
worke may be  
seene. detest popery and no longer to glose with it, which are thus able to turne the hearts of our enemies, let vs looke, <sup>b</sup> 2. If we be not  
confirmed in the  
truth of religion  
and that they shal deprive vs of the benefit of this deliuerance, and reape the haru. st, which God hath sowed for vs, well, let thus teach vs not to come short of an *Atheist*, least otherwise he goe before vs in the kingdome of heauen. If the Lord exalt his wonderfull workes vpon vs, let vs be lifted vp in the name of God, to a due contemplation of them, that so beholding the mercie and Iustice of God in the same, our eies may be messengers vnto the mouth, to *speake of the wonderfull workes of GOD.* <sup>c</sup> If thoroughly  
wee shall behold  
this admirable  
work it will pro-  
uoke vs to speake  
thereof. Certenly, if the eye hath effectually conueyed the object to the heart to affect it: therewith the heart (like a full vessel which cannot hold) out of it abundant apprehension will informe the mouth, to declare vnto others the wonderfull workes of God, and as *Andrew* when hee had seene his *Sauour*, could not holde his peace, but hee must needs goe tell *Simon* that he had *seene the Messiah*, <sup>d</sup> 1. Ioh. 41. that he also might be partaker of him, so shall the thorough view of such mercies which the Lord hath bestowed vpon thee, open thy mouth to declare them vnto others that they also may come and see how gracious the Lord is, and together with thee, may bee partakers of his mercies. For so it followeth.

*And declare the worke of God.*

Behold heere a second effect of great deliuerances they shall open mens mouthes to speake thereof. And that for two endes <sup>e</sup> both that the righteous confessing <sup>d</sup> A second ef-  
fect of great de-  
liuerances. performe



a wayleable to  
thankesfulnes in  
the Godly & to  
make the wicke  
without excuse  
Psal. 116. 1.

and acknowledging the worke of God, might hereby performe some parte of thankesfulnesse for the same, & the reprobate being thus compelled to acknowledg the greatness of Gods mercy vnto his Church, might the more be conuincd, in that they will not be reconciled to the same, (so saith the *holy Ghost*) concerning the poore man that is deliuered.

b So doth the  
spirit prophesie

Psa. 34. 6.

So haue the  
Saints martyrd  
Psal. 58.

Psal 34.

c So haue the  
saints practiced.  
Psa. 58. 9. 10.

d And thereby  
confirmed them-  
selues for the  
time to come.

2. Tim. 4.

They shall looke vppon him, and runne to him, and their faces shall not be ashamed, saying <sup>a</sup> This poore man cried and the Lord heard him, and saued him out of all his troubles, by the contemplation of Gods mercy vnto his seruant, they shall now bee encouraged to come vnto him, who before stood a farre off for feare of his plague, and now ioying with the redeemed of the Lord, they shall concurre with him, in acknowledging the mercies of the Lord, yea saith the spirit, <sup>b</sup> they shall not now be ashamed, and confounded, (as if he had beene deuoured they might haue had cause) but one the contrary, they shall be confirmed in their calling by the experience of this deliuey of his seruant, and be comforted by the same, euen in the like occasion of their owne, that they shall be partaker of the like mercies. So when the righteous shall see the vengeance thus inflicted vpon the wicked, and shall see himselfe escaped thus out of the snare, and the wicked false, thereunto he shall say, verily, there is a reward for the righteous, that is, not one, but <sup>d</sup> all, the righteous shall be recompensed by the Lord, yea hee shall collect from the experience of this deliuerance in hand, that there is a reward for the righteous yet in store, a full deliuerance out of all troubles. So with the *Apostle Paul*, in the like case, when he had witnessed how the Lord had deliuered him, in the 17. ver. that he concludes in the 18. And the Lord shall deliuer mee from euery euil worke, and will preserue me vnto his heauenly kingdome. And as the righteous shall say thus for the comfort of his soule, so shall he further say, to the glory of his God, doubtlesse there is a God that iudgeth the earth, out of question the iudge of all the world, will doe right, in deliuering



deliuering the soules of his seruants, and clothing his enemies with perpetuall shame, and confusion. Thus shall the mercies of God open the mouthes of his children<sup>a</sup> to <sup>a And giuen</sup> giue him the glory and to comfort themselves in the medi- <sup>glory to God.</sup> tation thereof.

And thus also shall the mouthes of <sup>b</sup> Atheists be open- <sup>b yea the</sup> ned by the same, that their mouthes may be for euer stop- <sup>mouthes of the</sup> ped, and confounded thereby at that great day, so wit- <sup>wicked shall be</sup> nessed the spirit, concerning the deliuerance of the <sup>opened also.</sup> Jewes out of the captiuitie, that the verie Heathen <sup>Pla. 126.4.</sup> spoke <sup>c To acknowledge</sup> thereof and said, the Lord had donne <sup>c great thinges for</sup> them, to their iust confusion, who yet refused to ioync <sup>the greatnes of</sup> with them: so haue the Aduersaries beene compelled to <sup>the worke.</sup> confesse that the Lord hath *Fought for vs*, to their greater confusion, who yet afterward would fight against God.

Nay behold here a further meanes to the confusion of the wicked. When the Lord had deliuered his seruant *Daniell* from the iawes of the Lyons, the sight of so wonderfull a worke did so affect that *heathen Monarch*, as that hee not onely proclaimes the power of God, but further also enioynes by a solemne edict, that the GOD <sup>d 2. To confesse</sup> of <sup>d Daniel shall be reuerenced, and acknowledged.</sup> and yet <sup>God therein and</sup> all this to his further condemnation, because Idolatry <sup>prescribe wor-</sup> was yet continued, and maintayned. And so no doubt <sup>ship unto him.</sup> haue our aduersaries abroad, and enemies at home beene <sup>Dan. 6.</sup> enforced to speake of Gods wonderfull mercies towards vs. And yet behold a further meanes herein, for the condemnation of the wicked. When *Saul* obserued the admirable prouidence of God, not onely in deliuering his seruant *David* out of his hands, but in deliuering him to be a prey euen to him, that was persecuted, his mouth was further opened to his iust condemnation: loe he is enforced to iustifie the seruant of God and to condemne <sup>1. Sam. 24. 18.</sup> himselfe. Thus said hee vnto *David*, thou <sup>e 3. To iustifie</sup> art more righ- <sup>the Innocency</sup> teous then I, for thou hast rendred me Good, & I haue rendred <sup>of his seruants.</sup> thee evil, oh what a comfort is it here to the seruants of God,



that wisdom shall not only be iustified of her children, but euen of her enemies, our very aduersaries shall giue testimony vnto the goodnesse of our cause, oh what a terror is this vnto the wicked, that they shall thus desperately fight against the light of their owne consciences, that when they see that the Lord doth maintaine his owne cause, and when they haue beene compelled to acknowledge, that our cause is Gods, yet they shall continue their malice against so good a cause, yet they shall thus desperately fight against heauen, and prouoke the holy one of Israel to their iust confusion. And yet behold the Lord will open their mouthes further to their fearefull condemnation, euen by the gracious deliuerances that he performeth vnto his children.

4. To prophesie  
& foretell in  
some sort the  
deliuerance  
of gods Children  
and their owne  
confusion.  
1. Sam. 27. 2.

2. Sam. 24. 19.

It was much that *Saul* should iustifie the innocencie of *Dauid*, wonderfull was the Lord herein, to wring from a reprobate, the approbation of his seruant, and very holy herein was the Iustice of God, in discovering this wilfull obstinacy of a cast-away, that so hee might prepare him thereby to his further condemnation. But all this while, *innocency though it were praised, yet it went a begging. Dauid* might be promised a kingdome & yet was not sure of his life; Nay for the safeguard of it, he is driue to a narrow shift; euen in a sort to venture his innocency it selfe. So are Gods children to seeke of that which is theirs in hope, that God may haue the glory of what they do enioy, so doth the Lord prepare his, to the obtaining of a blessing, that comming vnto it at so hard a rate, they might more highly prize it, when they shall obtaine. But did not the Lord heere giue his seruant *some token*, that hee would recompence him according to his innocency? yea surely: the Lord that opened the mouth of his enemy, to giue testimony vnto the one, hee also opened the same to be a *Prophet* of the other. Harkē (my beloued) & wōder at the prouidence of God, *I know* (saith Saule) *that thou shalt be King, and that the kingdome of Israel shalbe established in thy hand.* Loe here Saule is amonge the *Prophets* to declare glad

glad tidings to the Saints, & to speak feareful things against themselves. Harken howe the wife of Haman becomes a propheteſſe vnto her husband, of the deliuerance of the Church, and a swift witneſſe of the destruction of the enemies thereof. If Mordecai (saith she) be of the ſeede of the Iewes, before whom thou haſt begunne to fall, thou ſhalt not preuaile against him, but ſhalt ſurely fall before him.

Marke (I pray you) the ground of this prophecye, the wicked haue begunne to fall before the righteous nation, ſome vpper hand haue they had against their enemies, what doth this infidell collect herevpon? ſurely the wicked ſhall fall more and more before the righteous, till at length the righteous ſhall haue dominion ouer them in the morning. Wouldſt thou then haue a token that thine enemies ſhalbe confounded? conſider then howe from time to time they haue fallen before thee: certely if thou be of the ſeed of the Iewes, and of that royall generation, thou ſhalt one day haue all thine enemies thy footſtoole. Wouldſt thou haue a further euidence to confirme this vnto thee? behold the Lord ſhall open the mouth of thine enemy to bewray their fainting ſpirits, that ſo thou maiſt be comforted as Gideons ſouldiers were) by this testimony of thine enemies that the Lord ſhall giue them vp into thy hands, and thou ſhalt make a full end of them. Oh but (thou wilt ſay) how can theſe things ſtand together? Saul tells

David he ſhall certainly be King, and yet hee continues perſecuting him to take away his life from him: May not this be a policy to make him ſecure, that he may the more eaſily ſeaze vpon him? I ſee indeed (will the weake Chriſtian ſay) that God hath deliuered his church from time to time, & I heare euen the enemy giuing ouer for a time, as conſeſſing with the Phariſie, Behold we preuaile nothing against him, for all the world runneth after him, and yet I ſee the aduerſaries are in hope ſtil, I ſee they are ſtil pra-  
*Which they do haſtenly perſecuting the Saints.*  
 Ioh. 12. 19.

tiſing, and plotting against the ſoules of the righteous: what may I conceaue hereof? may I not juſtly feare with  
*And therefore though we may be troubled and diſtracted by this increaſe of the wicked rage.*  
 1 Sam. 27. 1.

David, that I ſhall one day periſh by the hand of Saul, that

at



Yet is it a cer-  
taine token vnto  
vs that their  
time is but short.  
12. Reu. 12.

And their d. spe-  
rate do practises  
prophecy vnto vs  
that they feare  
the losse of their  
kingdome.  
Iho. 11. 47. 48.

As appeareth by  
the like in the  
Iewes.

Who dealt thus  
against our saui-  
our Christ.

at length these aduersaries shall obtaine their desire a-  
gainst the church, and therevpon resolute rather vpon  
some indirect course to corrupt my conscience, or abate of my  
sincerity, that so glosing with them, I might finde fauour  
in their sight. Oh stay here, whosoever thou art, that shalt  
be thus affected, giue mee the hearing a while to satisfie  
thee herein, Tell me I pray thee, why doth Sathan our  
maine aduersary so violently and incessantly persecute  
the Church of G O D? doth not the spirit giue thee the  
reason, because his time is short, if thou therefore seest the  
instruments of Satan, still to rage more fiercely against  
the spouse of Christ, know thou for a certainty, that their  
time is but short, and that thou maist not want a prophesie  
to confirme thee herein, consider but what their despe-  
rate practises doe speake vnto thee. If they were not af-  
raid to loose their kingdome, if they had not a presage  
in their conscience, that Christs Kingdome would one day  
preuaile, surely they would be still, and follow their flesh  
potts; they would not so persecute, and plot as they doe:  
they would not thus spend their goods and venture their  
liues, and all against the poore Church of God. Alas it is  
not for Christs kingdome, (what pretence soever they  
haue) for they haue said plainelie. *We will not haue this  
man to raigne ouer vs.* But the trueth is to holde their own.  
Here is the matter, the Iewes had this Oracle from their  
Father the Deuill, that if they let Christ alone, the Romanes  
would come and take away their Kingdome, And therefore  
they resolute that Christ must bee persecuted, his death  
must be the life of their vsurped power: their con-  
science told them that they were but vsurpers; the  
very life and holy conuersation of Christ, was a manifest  
conuiction and condemnation of them, so that  
their conscience told them that Christ Iesus was that ho-  
ly one, whom they ought to haue obeyed, and yet their  
hypocrysie replied, if wee giue him honour wee shall  
loose ours, and so their deuilish policy concluded  
to

to their owne confusion, better one perish then our whole Kingdome goe downe, faine would they haue done him homage, so he would haue serued their turne, to *Dauke up their hypocrisie*, and *underproppe their tottering Kingdome*, but yet because they saw his course to bee cleane contrary a sharpe reprobuer of their hipocrisie, and a mayne beaterdowne of their carnall pompe, and vanity, hereupon against their conscience, they followed their persuite against him: and doe you marke herein how their *Father* deceived them? their practises against the sonne of God made way to his *Glory*, and the redemption of mankind: and so proued the occasion of the overthrow of their kingdome. So doth the Lord *Confound the wisdom of the wise*, and turneth their malice vpon their owne pates. In like sort the aduersaries of the Church haue carried themselves. A kingdome they haue vsurped vpon by the power of *Sathan*, and through his *Subtilty and violence*, they haue seazed vpon the Lords inheritance, and exalted themselves in the temple of God, above all that is called God so that a man would thinke they neede feare no downfall as hauing with *Tyrus* built their nests so high. Oh but al this honour is nothing vnto them, so long as *Mordakie* wil not bowe vnto them, there is a little flocke which is a great mote in their eye, as being founded vpon that stone hewen out without hands, which as the Lord hath prophesied so their consciences are conuincd withall, That it shall breake in peeces whatsoeuer exalteth it selfe against God, If *Mordakie* would bowe to *Hamon*, and the Saints of God worship their God *Mauzzim*: if the corner stone would endure their hay and stubble and such like trumpery, then happily it should not bee pushed at. And yet (by your leaue) there is no trusting to them in this case, if eyther their be any *Opposition* against their ambition, or their hope of spoile and pillage therby, heere the goods of *Papists* are a like hereticall, as those of *Hugunots* and the most deuoted popelings soonest made their prey.

To the hastening  
of his glory and  
their owne con-  
fusion.

Act. 2. 22.

So doth GOD  
confound the  
wisdom of the  
wise.

Our aduersaries  
in like sort deale  
against the flock  
of Christ.

Because it  
threatens the  
overthrow of  
their carnall,  
and ambitious  
kingdom.

Dan. 2.

Which in deed  
is the true cause  
of al their qua-  
rels how soeuer  
they may pre-  
tend conscience  
and religion.

As appeareth by  
their spoyling of  
Papists as wel as  
Protestants.

so



But with as  
good successe as  
the Iewes.

And therefore  
let vs not mar-  
uayle that the  
wicked take  
this course  
for the mainte-  
nance of their  
kingdom.  
Math. 24.  
Neither let their  
desperate rage  
cast vs downe,  
but rather be  
meanes iustly to  
comfort vs in  
that it is a cer-  
ten token of  
their im-  
minent destruc-  
tion.

Esa. 37. 14,

so little do they esteeme religion in respect of their lusts,  
so easily may we may perceiue the *cause* of all their quar-  
rells. And yet that they may not want a visor to deceiue  
themselves and others *religion* must be the colour, & the  
*cross* must be the standard, and the Church and Saints of  
God must goe downe, because they are not profitable &  
an aduantage vnto them. Thus because the *spouse of Christ*  
cannot indure the *wages and habite of the harlot*, because  
there is no *halting betwixt two opinions*, but wee must stand  
for God and him alone: seeing *Dagon cannot stand before the*  
*Arke of God*, and the Kingdome of Christ, will certainly  
confound the purple Strumpet: Therefore doeth shee  
band her selfe with the Kings of the earth, against the  
Lord, and against his anointed, & makes continual war  
with the Saints of God. But wil you see with what Issue?  
Certenly to the exceeding good & profit of the church,  
which is continually *Watered with the blood of the Martyrs*,  
and by these daily afflictions *prepared vnto her bridgrome*:  
and to the hastening of their own most woeful and vna-  
voydable destruction. For as the *blood of the Saints*, on  
the one side, *crying for vengeance* hasteneth the wrath of  
god vpon the, so the *increase of their malice* adding to the  
*measure of their sinne* doth at the length bring the same to  
*ripenesse*, that so the *sickle of Gods vengeance* might bee put  
in accordingly. Maruaile not therefore if the aduersary  
increaseth his rage against the Saints of GOD: for wot  
you what? his kingdome hath receiued his *deaths wound*,  
and now the only hope is euen *desperate wickednesse*. And  
shall I now be cast downe, when I see them so desperate?  
No saith our Sauour, *when you see these things, then lift up*  
*your heads, for your redemption draweth neere*. I need no tru-  
er a prophet of the destruction of Popery, then to obserue  
how it breaketh out into *desperate and most barbarous cour-*  
*ses* for the maintenance thereof: neither neede I other  
*weapons* to vphold a righteous cause, then what the  
malice of mine enemy shall minister vnto me. Onely  
let vs bee wise to make this vse of these weapons, as

Ezechiels

*Hezekiahs* did of the letters of *Rabshacks*, let vs not answer these fooles according to their foolishnesse, let vs not feare their feare, nor fret against their mallice: but let vs in the name of God, commend the cause vnto God, let vs bee sure that for his sake wee suffer these reproches, that for him it is we are appointed, as sheepe for the slaughter; let vs not cast away our confidence which hath so greate hope of reward, but in patience possesse our soules, reseruing vengeance for the Lord, and committing our selues in well dying into the handes of our faithfull creator, and then let vs looke vndoubtedly, that hee that is comming will come in the needefull time, the snare shalbe broken and wee deliuered, and our enemies shall fall into the pit which they haue digged for vs.

Esay. 37. 14.

Only let vs  
commend the  
cause to God  
and not doubt  
with these ene-  
mies.

And in due time  
the Lord will  
accomplish his  
worke.

Hebr. 10. 37. 38

Let vs now in a word, examine our selues by this second effect of Gods wonderful mercies, namely that all men shall declare the worke of God. We haue heard, how they do open the mouthes of the wicked, not onely to acknowledge the greatnesse of the worke, but to giue testimony also vnto the power of the workeman, yea further to approve the innocency of the saints, and lastly, to prophecy of the deliuerance of the righteous, and their owne confusion, wee haue also heard; howe they doe open the mouthes of the saints, not onely to cheare vp one another in the worship of GOD, and to be confirmed in the sincerity thereof: but further to acknowledge the righteous power of God, and to prophecy vnto themselves, the continuance of Gods mercie, for the time to come. Verily there is a reward for the righteous, that is the Lord hath stored vp a full recompence for them, in that great day. Let vs by this make triall howe our mouthes haue beene opened with this greate deliuerance, which GOD hath bestowed vpon vs, that so hereby wee may haue matter to discerne our estate: surely this worke of God hath beene so wonderfull, that if wee should hold our peace, the very stones would speake, thereof; and therefore it is to bee feared, that the stones one day will rise vp in Iudgement against many, whose mouthes

Psa. 58. 1.

Tric wee our  
selues how this  
present deliuer-  
ance hath ope-  
ned our mouths.



Some mens  
mouthes haue  
bene shut vp.

Some opened  
hereby to blas-  
pheme God.

If they belong  
vnto the li-  
uing God that  
it may be an oc-  
casion to make  
them renounce  
their Idolatry.

Some opened in  
vanitie to spend  
time in discour-  
sing hereof.

And yet all shall  
turne to Gods  
glory.

Only labour wee  
to foun the  
dept<sup>h</sup> of this  
practise.

Math. 24.

haue either beene *shut vp*, as being confounded therewith,  
or *opened blasphemously* to the dishonour of God : so did  
that bloudie monster open his mouth indeed, but it was  
to the high dishonour of the Almighty, when he said, *that*  
*it was not God but the deuill, that disclosed so desperate a trea-*  
*son*, as thinking that God would not hinder so good a  
worke. I pray God he haue not many fellowes thus despe-  
rately blinded: If any such *Achiefs*, or *Rebels*, shall thus o-  
pen their mouthes against heauen, for the discouery of this  
mischiefe, as if their God had *deceiued* them, and so now  
they will no longer stay upon him, I wish if they belong not  
vnto the Lord, my heartie prayer is that they may bee  
so *deceiued still*, that, that God whom they will not honor  
in their obedience to his *substitute*, may be honoured in  
their iust confusion, from his presence for euer. If any *com-*  
*mon discourses* shall be put into new matter, hereby to fill  
vp the newes at a Table, or else where, to get himselfe cre-  
dit, and giue others contentment: I *enuie him* not, neither  
doe I forbid him, whether it be of *enuie* or *strife*, *vaine glory*,  
or *vanitie*, whether of *pretence*, *sincerely* that *this worke be spo-*  
*ken of*, therein I *ioy*, and therein I *will ioy*, as knowing it  
shall redound to *Gods glory*, and the good of such whom  
it doth concerne. And I doe wish that *all men may speake*  
*of this wonderfull worke of God*, that so God may haue the  
glory in that *all giue testimonie thereto*, and his chil-  
dren may haue the comfort in the meditations there-  
of.

I will not heare vndertake to scanne the policie in  
this case, I know *secrecie* is an excellent meanes to search  
the bottome of a mischiefe, that so in the end it may  
more be discouered, and I pray GOD sanctifie it more  
and more, to such an end; onely my hearts desire is, that  
the *deepnesse of Sathan* may be discouered, and the inmost  
secret of the iniquitie of his instruments may be thoroughly  
laide open, and truely searcht, from that bitter roote of  
*will-worship*, which is the ground thereof: and then I  
doubt

don't be not but all mens mouthes will bee opened in detestation of that monster of superstition, whose foundation is selfe loue, and whose practise is nothinels but an emptying, and abusing, of all others, to fill and exalt it selfe: and when our mouthes shalbe thus iustly opened in detestation of this ambition, then shall they bee opened also to giue GOD the glory for the discovery of this beast, and to iustifie the Saints, for not worshipping the same, that so approving of the holy ones, wee may desire to bee like vnto them, and GOD may giue vs according to our desire. And when wee haue felt our selues how good the Lord is: as the Samaritanes professed that they beleened not because the woman told them, but in that they haere and knewe him themselves: so now wee our selues shalbe able to speake of this deliuerance, not vpon the heare say or apprehension of others, but vpon our owne sownd knowledge and apprehension thereof: and that this is the effect of effectuall declaring the workes of God, the holy ghost is our witnesse in that he addeth.

1. That all mens mouthes may be opened in detestation thereof

2. To giue glory vnto God.

3. To iustitie the saints and so to ioyne with them. Ioh. 4. 42.

4. that now we may speake out of our owne experience & so attaine the true understanding thereof.

*And they shall understand what he hath wrought.*

It is a good effect of great workes when they shall open our eyes, to behold the same as being a good furtherance to see GOD in them, that so wee may reach the fountaine of these blessings, but if we onely see them, and proceede no further, this good, will onely redownd to the Glory of GOD, who being acknowledged onely of vs, thus farre as in the sight of his worke: shalbe heerein bee Gloryfied in our iust condemnation, that hauing such a light to lead vs to him, as that therein wee must needs acknowledge him: wee would not seeke him in a further light, wherein seeing him in the face of his sonne Christ Iesus, hee might acknowledge vs also to bee his Children. And therefore the holy Ghost not content to tell vs that all men shall see it, to acknowledge a GOD, addeth further in the second place, that they shall declare what God hath donne,

Without which neither to behold them.

Nor to declare them shall further vs.



Psal. 118. 23.

To true thank-  
fullnes.But by under-  
standing the  
work we shalbe  
able to measure  
our thankesfulnes  
according.As hereby ap-  
prehending the  
goodnes of a  
blessing.By Particular  
knowledge.  
of the same.  
Rom. 14.

3. Eph. 18.

signifying thereby, that the workes of God shall further preuaile in them to a more particular knowledge of God in the same, so that they shall declare the worke of God: that is, they shall say, *this is the Lords doing*: & yet if onely our mouthes shall be opened to see that God hath done this, and shall no further apprehend what God hath done, that so we may further say, *is maruailous in our eyes*, neither shall we in the worke apprehend the power of the workeman, and so come short herein of the knowledge of the Heathen; neither shal we be euer able to measure true thankfulness accordingly: if we cannot cōprehend the greatnes of the workē: herevpō is it that the holy Ghost hauinglead vs from the sight of the worke, to a particular apprehension and acknowledgement of the workeman, doth now also in the third place, in the knowledge of the workeman, teach vs to *looke downe* againe into the greatnesse of the worke, when he saith. *And shall understand what he hath wrought*, signifying thereby, that when the workes of God shall open our eyes to see God in them, then also by the knowledge of God shall we attaine to the true nature and greatnesse of the worke, that so wee may returne againe vnto God, a proportionable measure of thankesgiuing for the same. Behold here a third effect of Gods wonderfull workes, as being a necessarie meanes to the dutie of thankfulness. For neither can the affections be thoroughly inflamed with the goodnesse of a blessing, vnlesse the understanding comprehend the greatnesse of it, and if we shall not comprehend how good the Lord is vnto vs, we shall neuer resolue to returne him good againe. And seeing that whatsoever is not of faith is sinne, and it is not a generall and confused knowledge, but a distinct and particular apprehension of the goodnesse of God, which is the meanes to beget faith, therefore that what we doe, may be acceptable vnto God, very requisite it is, that we comprehend what is the length and the breadth, the high and the depth of Gods mercies towards vs, that so we may performe the obedience of faith vnto our God, accordingly for the same. Which comprehension, as the holy Ghost desireth in  
the

the faithfull, concerning the principal worke of Gods loue towards them, namely *their redemption by Iesus Christ*, that so we may be filled with all fulnesse of God, so seeing all other workes of mercie, are deriued from that fountaine, therefore are we to labour the like apprehensio, of all such blessings as the Lord from time to time bestoweth vpon vs (so farre as their compasse doth require) that so our mouthes may be filled with due praises vnto our God for the same. And surely the mercy of God is herein exceeding vnto vs, in helping our infirmities to this profitable vnderstanding, by the wisdom of the Spirit reuealed in the word. For if we shall be thoroughly acquainted with the good word of God, as it was inspired of God to make the man of God perfect: so shall we finde it exceeding plentiful to informe our vnderstandings in the true apprehension of such blessings as are bestowed vpon vs: that so we may measure out our thanksgiving accordingly. To instance onely in that a benefit of a deliuerance, the present subiect of our meditations. Marke I pray you, how the holy Ghost helpeth our vnderstanding, to comprehend the greatnesse thereof. As euery deliuerance implieth two things. First a danger lying vpon vs, secondly, a recovery of vs out of the same: so hath the spirit exceedingly helped our vnderstandings to the particular apprehension of both these, in expressing vnto vs most lively the greatnesse of the danger, and also enlarging most effectually the strangenesse of the recovery. The greatnesse of a danger may appeare by these three circumstances, first by the greatnesse of the power that threatens the same. Secondly, by the weakenesse of the meanes in our selues to auoide the perill: & lastly by that impossibilitie which appeares in any helpe else where. If our enemies be mightie, the danger must needs be great, but yet there may be hope, if there be a power to match the same. If the power be wanting in our selues, the danger is greater, especially if our owne hearts may herein faile vs, and yet for all this, though our fl. sh do faile vs, and our hearts also, there may be hope from without to supply our wants, if not from man, who is deceitfull,

And to this  
end the word  
helpeth ex-  
ceedingly.

2. Tim. 3.  
16.  
17.

To vnderstand  
the greatnes of  
a deliuerance.  
Which imply-  
eth 1. some  
greate daunger.  
2. a reconcie  
out of it.

The danger seen  
1. in the weak-  
nes of the  
meanes to resist.  
2. in the power  
of the meanes  
that threatens.  
3. in the impos-  
sibilitie of any  
meanes to  
deliuer.  
1. sal. 38.



I sa. 142.  
Pla. 35.

Such hath bene  
the state of the  
Church.

As a birde in the  
snare.

I sa. 124 6.  
Zach. 3. 3.

A pray in the  
teeth.

A bran pluckt  
out of the fire.  
As dead and dry  
vorse.

Exce. 37. 4. 5. 6.

And such was  
our daunger in  
the late enten-  
ded conspiracy

yet from our God who neuer failes. But when the light of Gods countenance shalbe taken away from vs, when we shall looke on our right hand, and there is none to helpe vs: when we shall turne to the left and see no issue, when wee shall say in our haste, that our God hath forsaken vs, and when we shall heare our enemies say, they haue deuoured vs, This danger may seeme past recovery: And yet behold the spirit witnesleth that such hath beene the daunger of the Church, and Saints of God from time to time, yea she hath found an issue vsually in such Straights, our soule is escaped, saith the Church euen as a bird out of the snare of the Fowler, the snare is broken, and wee are deliuered. Marke I pray you the greatnesse of the danger, how unable is the Bird to auoid the snare of the Fowler, how effectually is the snare to take this silly Fowle, what hope is there of deliuerance when the bird is caught therein, and yet behold our soule is deliuered, euen as a Bird, out of the snare of the fowler, so desperate is our danger, and so wonderfull is our recovery, what hope is there of a Brand taken out of the fire, surely such hath beene the state of the Saints of God, Is not this man taken as a brand out of the free fire. Nay what hope is there of dead bones scattered in the open fields, hauing beene ther so long, that they are dried and withered can these bones line, saith the spirit of God: yea saith the Lord, behold I wil cause breath to enter into you, & you shall line, Loe heere the desperate estate of the Church of GOD, euen as a Dead Man and quite out of mind, nay, as rotten and consumed to the very bones, by the continuance of the trouble, and extremity thereof, so that wee may not onely tell all her boanes: but indeed there is nothing but dead and drye bones left of her. Yet saith the Lord these boanes shall line, yet shall the desolate Church become an exceeding great Armie: yea terrible with banners, to the confusion of her enemies, vnderstand therefore the greatnesse of thy deliuerance, by the great-  
nesse

ness of the *danger*, and *sound* the depth of thy *daungers* these *points* accordingly, call to mind I pray thee the deadly plot that was prepared for thee in the practise of thine enemies, which the Lord hath disappointed, and by the depth of the danger, which was ready to swallowe thee vp, labour to measure the greatnesse of thy deliuerance, great was thy danger in that thou wast Appointed as a Sheepe to the slaughter: And yet herein was it greater that the Danger was not knowne. By this meanes was not onely all hope taken from thee to auoid it. Whereby this present State, was utterly desperate, but beeing sudden vnto thee in that it was unknowne hereby taking thee vnprepared by repentance to meete thy G O D. Consider howe this might haue indaungered Thy Estate for the life to come.

*As appoynted as she pe to the slaughter.*  
1 sal. 44.

*And suddne lie to be scald upon.*

*Which made our present state desperate.*

*And might haue endangered our future estate*

And if the Lord hath preuented that Blowe, because thou wast not prepared, Oh take heede to Tempt this G O D by security hereafter, least the like suddaine vengeance may speedily ouertake thee: Certenly if the malice of thine enemy bee as Hell that can neuer be satisfied, thinke that the increase of thy sinne, will adde more fuell to it.

*And yet shal, if we make not vse of so great a deliuerance.*

And though the Lord may spare for a time because some stand in the gappe. Yet when they shalbe taken from the iudgements to come and thy sinnes shalbe ripened by continuance therein: Knowe then for a certenty that thy Danger is now greater, in that thorough the hardenesse of thine heart, which cannot repent, thou dost heape up wrath, against thy selfe, against the day of wrath, and thy Maister will come in an houre when thou knowest not, and giue thee thy portion with the Hypocrytes, there shall bee great weeping and gnashing of teeth.

Rom. 2. 4.



consider yet  
further the  
greatnes of the  
daunger.

It was not the  
life of a pri-  
uate person.

No not of the  
head alone.  
But head and  
tayle, roote and  
branches, all  
were shot at in  
the practise.  
Esay 9.44.

Esay, 15.

It was a notable testimony of the Apostles loue vnto his countymen, that he wished euen to redeeme their re- iection with his owne *euermore lasting perdition*, (if so it might haue stood with the good pleasure of God,) whereby the seruant of God did imply, that the preuenting of a gene- rall danger, was to be preferred before a perticular, and that the losse of a priuate state, ought to redeeme a pub- like. Had it beene so then, that either thine owne priuate state had beene aymed at, or though the generall life of Church and common wealth was thot at, yet if it might haue beene redeemed with thy priuate losse, the daun- ger had beene the lesse, and thy comfort the more. But behold here the insatiable malice of thine enemy, and therein consider yet further the *greatnes* of the *danger*. It was not the life of a *private person*, would quench their vnmeasurable mallice: for then yet the body might haue continued, though an inferiour member had bin cut off, Nay, yet inlarge thine vnderstanding, and conceiue yet further. It was not one principall member that would satiate their ambitious thirst, no not the *head* it selfe, and roote of the Kingdome; for the *weaker wisdom* could resolue them so farre, that if the roote were cut off, yet the branches might flourish, and so their malice discoue- red, and yet not further their ambition. What then was the plot? and how grievous was the danger? surely e- uen to cut off *head* and *tayle*, *roote* and *branches*, vtterly with one blow; euen to ruinate, head and members, church and common wealth; and in one moment to haue brought full confusion vpon all estates. Behold here a further measure of the danger, wherein thou wast: And blessed be God, that wee haue leasure to meditate these things, yea euermore blessed be our gracious Father, who howsoeuer the whole *head* and *body* might bee sicke, yet because he is our Phisition to heale vs, and doth not delight in our destruction, but knowes what is to bee ho- ped for of his patient, thought this Phisicke too despe- rate and too preposterous, as intended to destroy and not



to sinne; and therefore in his mercie hath kept it from vs, and in his Iustice made our enemies to drinke of the cup they had prepared for vs. Well by this thou maiest apprehend in some measure the greatnesse of the danger wherein thou wast; & yet behold I will shew thee greater perils then these intended against thee. *There is hope* (saith holy Iob) *of a tree, if it bee cut downe, there will yet sprout, and the branches thereof wil not perish, though the roote thereof waxe old in the earth, and the stocke thereof be dead in the ground, yet by the descent of waters it wil bud & bring forth boughes like a plant.* But as for man he is sick and dieth, & manerisheth, and where is hee? signifying thereby that there is no hope of him. And surely had we only hope in this life, wee were not onely liuing of all men most miserable, but dying also our hope must needs perish with vs. But here is the hope of the Saints, that not onely their sufferings shall giue further life to the Church in this world, but shall prepare them to a blessed life in the world to come. So that now though hee kill vs, yet wee will trust in God, not onely in that though wee die, yet wee shall liue in the posteritie of the Church, whiles shee is militant, but our light afflictions which are but for a moment, they doe cause vnto vs a farre more excellent weight of Glory, that wee may triumph for euer, with the Saints in heauen. Meruailous is our gracious God vnto his children, for the confirming of them in the hope of the life to come, and that by two especiall meanes, both by the inward testimonie of his Spirit, approving so our innocencie that by the power thereof it breaking forth as the light, and shining at the noone day, though wee die, yet by it wee might liue with the saints in grace, and further also by the gouernment of the same Spirit so reuiuing his Church, and renuing the same, in her greatest decayes, as that she hath, and shall continue her militarie life, till the heauens bee no more, and euen then liuing and remayning shall bee caught vp in the cloudes to meete the Lord in the ayre, and so for euer to bee with the Lord. So did the Lord

L

prouide

Iob. 4. 6.

Consider yet further the greatnesse

of thy danger, in that thy enemy

laboured to deprive thee of

that whereby though thou

hadst bene killd

yet thou mightest haue liued still.

1. Cor. 15. 19.

Iob. 13. 15. 20.



So was Iobs in-  
nocencie vnto  
him.

Iob 27.6.

And 2. vers.

Iob. 19. 17.

So doeth God  
comfort his  
Church with the  
hope of conti-  
nuall successiō.

prouide for his seruaint *Iob*, that when hee was wearie of his life, yet hee was not wearie of his *innocencie*, and hee yeeldes an excellent reason of it in the 8. verse. For *what hope hath the hypocrite when he hath heaped up riches, if God take away his soule*. Implying thereby that if hee were an hypocrite, and had no sound testimonie of his sincerity, then indeed, if *G O D* should kill him, he could not trust in him, then he had no hope, if his soule should be taken away. But seeing he knew that the *living Lord* had taken away his iudgement, because the Almighty had put his soule in bitterness, and the ground of this his sauing knowledge, was the testimonie of his innocencie, proceeding from the vndoubted worke and euidence of the Spirit: Therefore doeth hee cleaue to the testimonie of his good conscience, as when by hee was assured, not onely to come out of these troubles, but further also was bould to professe that *Hee knew that his redeemer liued, and that hee should see G O D in the flesh*. Behould the meanes whereby wee liue though wee die, and whereby wee are assured that wee shall liue for euer: euen the *testimonie of our innocencie* and vprightnesse of heart. And yet behold a further testimonie for the confirmation of the same. Doest thou see the Spirit of *G O D* ruling in the Church, and gouerning so comfortably the troubles of the same: that though she die dayly, yet shee liues continually: Not onely in that *though the outward man perish, yet the inward man is renued dayly*, but especially heerein is the continue life of the Church wonderfull, that the bloud of the Martirs becomes the seede of the Church: Doest thou heare the wicked say, *Come let vs utterly roote them out*? Do the Godly complaine, *they haue destroyed all, there is no hope*: and yet doeth the Lord say still concerning the desolations of his Church: *The roote of the righteous shal not bee remoued. Yet therein will I leaue a tenth, which shall continewe, and shall bee eaten up as an Elme: or an Oake, which haue a substance in them when they cast their leaues: so the holy seede*



seede shalbe the substance thereof. Though I utterly destroy all the nations: where I haue scattered thee, yet I will not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

Are these the promises of thy GOD concerning his spouse that shee shall continue vnto the worlds ende? hath the performance of them beene answerable from time to time therevnto, that so by the experience of her former preservation, thou maist collect that the Lord will deliuer her to the end: and by her wonderful continuance in this life, thou maist further gather her abode for euer in eternall happinesse? What canst thou desire more for the confirmation of thine hope, then according to thy inward and outward tronbles, to haue this double Testimony of the spirit, both in the protection of the Church without, and the inward witnesse vnto thy spirit renewed, and sanctified: to lead thee along with cheerefulnesse in the vndoubted expectation of the reward to come, that so thou maiest run with ioy the race that is set before thee, and hauing finished thy course obtaine the Crowne of euerlasting happinesse? And what can better recompence al thy priuate losses then that thou art weake that the Church of GOD, may bee strong, that thou art abased that the church may be exalted? Yea though it should so fall out, that the Church were to bee tetcht againe with thy dearest blood. If now thou shalt not set light by any troubles, that in this respect may befall thee: If now thy life shall not be vile vnto the, That thou maist fulfill thy course with ioy, If this shall not be thy testimonie that thou hast euen beene ready, not onely to distribute the Gospell of God vnto thy people for the after groeth of the Church; but euen thine owne soule: surely neuer looke to approue thy selfe a good sheeheard vnto thy people, Neither looke to giue vp thy account with ioy, and to shine as a starre in the Firmament for euer.

*Which as it may abundantly satisfie vs in our greatest dangers and recompence our greatest troubles whatsoeuer: that we shal bee meanes of the reuiuing and continuing of the Church: So this is our triall whether wee be faithfull vnto our God, if for the good of the Church wee shall thus hazard ourselues: to leaue it glorious to posterity.*



And herein  
appeared the di-  
uelliſh malice of  
our aduerſaries.  
Which with one  
blow would  
haue cut of both  
theſe comforts.

Behold how the hope of the Saints concerning the life to come, and conſider the meanes that giues them life in death, euen the teſtimonie of their innocencie, which ſhall endure for euer, and the ſeede of the Church continuing vnto the end. And tell me, if there were euer malice like vnto that, which would at one blow haue cut off all this hope, not onely to deſtroy the Saints of their righteouſneſſe, whereby they might haue liued in the hearts of the faithfull, but ſo farre as lay in them, euen to cut off vterly the ſeed of the Church, that ſo there might not be hereafter any ſucceſſion thereof.

1. our Innocency  
2. hope of poſte-  
ritie.

Both the royall  
ſeed the ſeed of  
the word & the  
ſeed of the righ-  
teous.

By this maiest  
thou compre-  
hend the great-  
nes of the dan-  
ger.

Hearken now  
thou maiest vn-  
derſtand the  
greatnes of the  
deliuerance.

The *Lines* of the Saints would not ſerue their malice, but they will haue a deuife to robbe them of their innocencie, by laying that on their *poore ſheepe*, which the *Wolues* would haue done. It was not the life of the Prince and ſtate, which could ſatiffie their rage. No, they had vowed vterly to roote out the name of religion; and therefore their proiect was to deſtroy all *Seed*, that might giue hope to poſteritie thereof; not onely the *royall ſeede*, for the after nurserie of the Church; but further alſo the *immortall ſeede of the word*; yea moreouer to abolish vterly the *ſeed of the righteous*, that all hope of poſteritie in the Church might finally be extinguished, as hauing neither *Nurſe*, nor *Milke*, nor *Babe* remaining. Oh conſider the depth of this diuelliſh malice, and magnifie the depth of Gods mercie in thy wonderfull deliuerance. Remember it euer any danger was like vnto this, which the Lord thy gracious God hath pluckt thee out off, that ſo thy heart may bee enlarged to giue him due praises for the ſame.

And yet that thy heart may bee further enlarged herevnto; as thou haſt hetherto vnderſtood the greatneſſe of the danger, in auoyding ſo many euils: So conſider in the ſecond place, in thy wonderfull recouerie, what plentie of bleſſings the Lord hath conferred vpon thee. And that thou mayeſt not miſtake the nature of a deliuerance, behould the Spirite leades thee to a true diſcer-



discerning thereof for, speaking of the *deliuerance*, which the Lord would performe vnto his Church, that the memorie thereof might for euer bee continued hee saith. *This shalbe written for the generations to come, that this faithfull record might preuent forgetfulnesse.* And further, that wee might learne to iudge rightly of a deliuerance, hee addeth: *And the people which shalbe created, shall praise the Lord,* meaning that a deliuerance from so great a danger, was to bee accounted no lesse, then a *new creation*, that is of nothing, euen raising vp a creature, and a new giuing of such blessings as hee is furnished withall. Wouldest thou therefore vnderstand aright, what God hath done for thee in this great deliuerance? Surely, if thou doest not accompt as *nothing*, whatsoever thou wast, or hadest heretofore; if thou doest not esteeme thy selfe, and whatsoever thou art to bee a *new gest* euen newly created, and restored of nothing: thou doest yet conceiue nothing to the trueth, and worth of this blessing, and shalt in no sort bee able to make good vse thereof. But, if so bee that thou shalt acknowledge, that all thinges are *become new*: that whatsoever thou art, or hast, thou must not reckon it from thy *birth*, but from this *wonderful deliuerance*: consider what singular profite shall arise vnto thee hereby. There is not any thing, thou enioyest but shall remember this *deliuerance* vnto thee, that so thou maiest bee prouoked to magnifie the *deliuerer*. Nay, this renuing vnto thee of whatsoever thou hast, shall prouoke thee to consecrate the same *anew* vnto thy God, that so thy *deliuerance*, working that holy thinge in thee, where by thou shalt be *renued in the Spirit of thy minde*, and bee cloathed with some good measure of holinesse and righteousness, thou maiest sing the *new song* of praise vnto thy GOD, which becometh the righteous onely to performe, for so it followeth.

By apprehending the true nature of a deliuerance which is as a creation.

Whereby all thinges together with thy selfe are newly restored.

So shal each thing thou hast being newly giuen thee put thee in mind of the blessing.

And further thy inward renewing:

That so thou maist be fit to reioyce in thy God for the blessing.

*But the righteous shall reioyce in the Lord.*

Behold here a further dutie in the intertainment of this



*And doth onely  
belong to the  
righteous, and  
why.*

Pla. 126. 7.

1. Cor. 1. 12.

Ioh. 16.

Pla. 41. 11.

Pla. 4. 6.

1. Sam. 17.

2. Cor. 1. 10.

Obad. 11.

great deliuerance, and that limited vnto the righteous: namely, that they shall reioyce in the Lord for the same. Not that they shall not *behold, declare, or understand*, as well as others, *what God hath done for them*: (for these are good furtherances to the dutie of thankfulness:) but that though they doe these things, yet they shall not stay heere, (as the wicked doe,) but shall proceed further to *reioyce in the Lord* for the same, by celebrating the praises of the Lord according to his benefits. A dutie verie fitly appropriated to the righteous. For they onely *haue right* in this ioy, and therefore *if the Lord haue done great things for them, they may safelie reioyce therein*; and they onely know *how to vse this ioy aright*, and therefore may with greater libertie enlarge themselves therein; they onely haue *true cause* of ioy, euen the *testimonie of their consciences*; they onely by this ioy, *doe sanctifie* the blessing vnto them, and so procure the continuance of it; And they onely shall *haue no end of their ioy*, and therefore may not feare the ouerthrow thereof. And indeede, what greater outward pledge can wee haue of the fauour of GOD, then *that hee doth not suffer our enemyes to triumphe over vs*? And what greater cause of ioy can wee haue then this, that *the fauour of GOD shineth vpon vs*? And if the experience of Gods former deliuerances bee warrants vnto vs of his future mercies: If because the Lorde hath deliuered vs from the Lyon and the Beare, therefore wee can safely say, that *Goliath shall bee as one of these*: And because the Lorde hath deliuered vs, and doth deliuer vs, therefore wee can say further, *that hee will deliuer vs*, finally out of all our trouble: this must needs enlarge our hearts with vnspeakable ioy, as beeing a part of that earnest of ioy, whereof one day wee shall bee full. Surely, as it is a righteous thing with GOD, to recompence sorrowe vnto those,



these, who haue reioyced in the afflictions of the Saints:

So it is appointed of GOD, that they which haue *sown in teares* and manifold afflictions, should in due time, *Reape in ioye*, the fruite of all their troubles in the wayes of God. Psa. 126.6.

And seeing there is *a time for all things*, and an appointed time to reioyce, as there is to mourne. Therefore, howsoeuer in the day of affliction wee must consider, and enter into the house of moorning, yet in the day of mirth and deliuerance, wee must bee of good comfort, and to expresse our ioy, wee must sing prayles vnto our God. Eccl. 3.1.  
Eccl. 7.16.

So hath the Lord himselfe appointed this time. *I will deliuer thee, and thou shalt glorifie mee*; So haue the Saints imployed this time. So reioyced *Moses* and *Miriam*, with their seuerall companies for their deliuerance out of *Egypt*: So did *Debora* and *Barak* exercise the people for their deliuerance from the *Canaanites*: So did *Dauid* imploy himselfe for his deliuerances from time to time from his enemies: So did the *Church* reioyce for her deliuerance from that cruell conspiracy of *Haman*. So hath God appointed.  
Psa. 50.15.  
So haue the saints practised.  
Exod. 15.1.20.  
Judg. 5.1.  
Psal. 18.  
Heft. 8.9.

And as when a iudgement hath beene eyther threatened or inflicted vpon the seruants of God: they haue set apart *dayes of humiliation*, the better to fitte themselves to meete the Lord by true repentance: as did the *Ninivites*, *Iehosaphat*, and diuers others in the like case: So when the Lord hath remooued the iudgement from them, and hath giuen them a gracious and happy deliuerance, that they might neuer forget such mercies and be fully enlarged in thankfulness for the same: they haue also *seperated certaine dayes* to be imployed principally in the expressing their ioy, by such meanes as may fitte and further the same. Such were those *dayes of feasting* and So hath man for the time to come institute dayes of ioy and thanksgiving  
Ion. 3.  
2. Chor. 28.



Hest. 9. 17.

Ioh. 10.

thanksgiuing instituted from time to time, by the godly Magistrates to remember the blessings that the Lord had bestowed upon them, and to giue him speciall prayses on such dayes for the same. So did *Mordochie* and *Hester* institute the dayes of *Purim* for that wonderful deliuerance from *Hamons* intended massaker: which were so called from the occasion, because *Hamon* by *Lot* was encouraged to that deuillish interprize of destroying the Iewes, and therefore to magnifie the power of God in the confusion of his wisdom, and to make the memory of an enemy to stinke to posterity: they called these dayes the dayes of *Purim*. So did *Iudas Machabeus* institute the feast of the dedication in remembrance of the purging of the Temple from the prophanations of *Antiochus*, a feast which our *Sauour Christ* himselfe seemed to approve by his owne presence in the 10. of *Iohn*; So did our *Gracious Soueraigne* set apart the 5. of *August* in remembrance of his wonderfull deliuerance from the conspiracies of the *Gowries*: And so for euer may the 5. of *November* be separated and recorded amongst vs, as by the wonderfull prouidence of God in discovering the horrible treasons of the *Papists*, beeing turned unto vs from sorrow to ioy, and from murning into a ioyfull day to be kept with feasting and ioy and to all posterities, so long as the name of *Great Britaine* shalbe had in remembrance. Thus hath the Lord appointed dayes of ioy, and thus hath man vpon iust consideration celebrated and confirmed such daies to posterity, not inuenting therein any other worship then God hath appointed, but vpon such extraordinary occasions giuing more liberty thereby vnto the publicke worship of God, as beeing vnder God the determiner of order and decency, according to the general rules of equity prescribed in Gods blessed word. And thus may euen priuate persons set apart some howre, nay, some day in the weeke vpon the like occasions to a more intire and immediate worship of God then in their ordinarie callings, as not beeing otherwise tied to bodily labour



labour on the sixe dayes, then that they might be better fitted to the spirituall workes on the seventh; and not beeing excluded otherwise from this extraordinary worship on these dayes of labour, then for the prouision of their families, and obedience to authority, and that without presumption of Gods providence, and opinion of necessity or merit. Other institution then this of such festiuall dayes I can finde none lawfull. Neither indeed do I account euen this institution, anie otherwise lawfull, 'then it is kept vndefiled from abuse and superstition, Considering what the holy Ghost addeth to trie our ioy by that it must bee in the Lord.

And being thus bounded, the spirit giues vs free liberty, Reioyce in the Lord alwaies, and againe, I say reioyce. And surely verie necessary it is that our ioy should be thus bounded, least our liberty being an occasion to the flesh, sowing thus to the flesh, wee of the flesh reape corruption, and so our ioy shalbe turned into sorrow. But howe shall I approue my ioy to be in the Lord? surely there are these markes to try it by.

Hath the Lord done great things for thee, whereof thou maiest reioyce? surely thou maiest reioyce freely, if thou keepe a right order and measure therein: both which must be according to the diuersity of the things wherein thou doest reioyce. That we may keepe a right order in our ioy for the blessings of God, the holy Ghost giues vs an excellent rule, setting downe the true subordination of the blessings themselves. Who spared not his owne sonne, but gaue him to die for vs, how shall he not with him giue vs all things else. Signifying therein thus much vnto vs, that, in that the Lord hath giuen vnto vs the Fountaine, hee will not denye vs the Streames, and thereby teaching vs this order in reioycing for Gods benefits, as to deriue our ioy from the Fountaine to the Streames: not to rest our ioye in the streams, but to returne it to the fountaine, that the giuer of all good blessings, may be first and last in our ioy: First he must be in our ioy, that thereby as we haue these

Extraordinary occasions may take some liberty herein keeping themselues within their bounds. 1. Cor. 7.

Because our ioy must be in the Lord. 4 Phil. 4. Gal. 5. 11. Gal. 6. 5.

This shall be knowne if we keepe a right order and measure therein.

Rom. 8. 32. A good order is kept by 1. deriuing our ioye from the fountaine to the streame and 2. returning it from the streame vnto the fountaine againe. That God may be first and last in our ioy.



blessings and fauour of him, so we may bee assured also that wee haue them in him, and thereby haue a testimony that they are *sanctified* vnto vs, that so now we may haue a *right* vnto, and *comfort* in the vse of them : and *last* also must our God be in this affection of ioy . It must at no hand *rest* in the blessing, for so it wilbe a meanes to *drawe* vs from the *fountaine*, and our resolution then must bee so farre from reioycing in the *streames*, as that we must count them all as dung in respect of the *fountaine* *Iesus Christ*.

Phil. 3. 7.

Reu. 1. 8.

2. By reioycing  
principal'y in  
such blessings as  
are neerer to  
the fountaine.

But, seeing God is the *Giuer*, and *receiuer* too, Seeing he is the *ending*, as well as the *beginning*: therefore must our ioy be *determined* in nothing, but in him, that so hereby giuing him the *Glory* of the good wee haue receiued, this may bee a meanes to receiue that further good which shall perfect vs vnto glory. And as this is generally to be obserued in the ordering of our ioy, that the *Fountaine* must be *first* and *last* therein, so also in proportion, seeing such *Streames* as are neerer to the fountaine, are more *pure*, so ought they to haue their place accordingly in the *ordering* of our ioy.

Such are the  
blessings of the  
right hand, all  
spirituall graces  
and the meanes  
thereof.

The Blessings that God hath renued vnto vs in this great deliuerance are very manie, and yet some come neere vnto the fountaine then others. Some that haue beene giuen vs ( as we say ) with the *right hand*. As whatsoeuer principally concerne the life to come: Namely the *Nursery* of the Church, consisting of the *Nurses* both temporall and spirituall. 1. *Thessal. 2.* of the *Milke* of the Gospel, and communion of *Saints* to be nourished thereby: Together with the manifold pledges and fruites thereof, as *Peace* of conscience, our ioye in the Spirit, and growth in Christ, and such like.

Others haue beene the blessings of the *left hand*, as our *Goods*, *Country*, *Friends*: &c. Examine wee now our selues, whither our ioy hath beene ordered aright or no, if



if it hath beene first the blessings of the right hand, rather then for the other. Nay, if wee could haue beene contented to haue *redeemed* the blessings of the right hand, with the losse of the blessings of the left, nay, if now we can bee contented to *abate our ioy* in the one, that wee may *take our fill* in the other, these are good tokens that our ioy is *ordered aright*. So was the affection of *Mephibosheth* ordered aright, when the King would make him some part of a mende by *diuidyng* the Lands bewixt him and Ziba, his ioy was so inflamed with the enioying of the greater blessings, that his Lord the King was come home in peace, that hee euen resolved: *let him take all the lands*: as beeing not willing that the *lesser blessing* should haue any part in his ioy. Oh that wee had this testimonie of our true ioy for this deliuerance, that wee did now more reioyce in the *reuiuyng* of the Gospel, and the meanes thereof, the *publique blessing* of *happie government*, then in any priuate blessing whatsoeuer, *prefering Ierusalem to all our mirth*.

Oh that many may not iustly be charged with this disordered ioy, that they could haue beene contented to haue lost the *blessings of the right hand*, and haue thought it enough, that the things of this life restored vnto them. Well let vs bee wise in the examining of our own hearts heereby, certainly whatsoeuer wee ioy in, *aboue the Lord*, it shall be the meanes to bring a *curse* vpon that blessing, and so bee the occasion that in the end it shall be *taken from vs*, that wee which would not reioyce aright in GOD, shall now haue *nothing* wherein truly to reioyce. But if so bee that wee haue so reioyced in the *principall blessings*, that in steed of them, the other haue beene vile vnto vs, certainly this will teach vs to *ioy in them*: though these bee *taken from vs*, and beeing wise with the blessed Salomon to *preferre*

2.Sam. 19.24.

Vers 30

Tous must we  
try our selues  
by this deliue-  
rance.

Psa. 137.6.

Least preferring  
Carnall things  
before spirituall  
blessings.We make the  
curses vnto vs.  
And procure  
that they shalbe  
taken away.

1.King. 5.6.

Math. 6.33.



Math. 6. 33.

Math. 25.

And make vs  
such friends  
euen of these out-  
ward things, as  
that they shall  
further vs to  
euerlasting ba-  
bitations.

1. Cor. 15.

Luk. 6. 38.

Which shall be  
furthered by  
knowing the  
right measure.  
Luke. 10. 20.

Which is best  
tried by the dis-  
couery of two  
extremes.

1 of reioycing to  
much which  
shall be discerned  
in this deliue-  
rance If it  
haue not bette-  
red vs to heauen

Luk. 1. 74. 75.

If we be not  
renued with the  
blessings.

the greater blessings, we shall haue the lesse also *cast ouer and aboue* into the *rekening vnto vs*, that so our ioy may be full wanting nothing : and so vsing the lesse, that wee do not set our hearts vpon them, but are able to extend our ioy vnto the giuer of them, wee shall by this meanes beeing found *faithfull in a little*, bee made stewardest of greater blessings, that so returning all vnto our God in that *small measure* which we enioy in this life, he may be *all in all* vnto vs in an *heaped vp measure* in the life to come. And thus ordering our ioy shall wee find it to bee in the Lord, and so shall wee also find it by the *right measure* thereof, proportioned both according to the things wee doe in ioy, as they doe exceede each other in worth and excellencie, and also to the *right vse* and *im- ployment* thereof. So doeth our Sauour giue his disci- ples the rule, when he had giuen them that excellent gift of *subduing all aduerse power*. But reioyce not in this that the Spirits are subdued vnto you; but reioyce rather that your names are written in heauen : therein not forbidding them to reioyce at all in these excellent gifts, (for they were great blessings of GOD, and therefore they might lawfully reioyce in them,) but teaching them therein a true measure of their ioy, that they should more reioyce in the more excellent blessings. The best apprehension of this right measure, shall be gained by the discouerie of two extremes, either of reioycing too much, when the cause doth not require, or of reioycing too little, if the mat- ter be of moment: Wouldst thou know in this deliuerance, howe thou maiest reioyce too much? If it hath not bettered thee in the way to heauen : If thou hast not answered the end of a deliuerance, euen to *serue thy God* more conscionably in newnesse of life : If thou art so set vpon thy lyes, and bound in the seate of the scorners, that thou hatest to bee reformed, for all these mercies : though all things are renewed vnto thee, yet thou remaynest in thine olde sinnes. If it bee not more ioy vnto thee to doe righteously, then to receiue good



good at the hands of GOD; Why takest thou the name of GOD in thy mouth, seeing thou hatest to be reformed? wretch that thou art, what hast thou to doe with ioy, that still reioycest in thy sinne? Thou maiest well say vnto laughter thou art madde, and vnto ioy depart farre from mee. Surely any ioy in this case is too much vnto thee. Wouldest thou haue a president to direct thee heerein? when the Lord had deliuered the Iewes from the handes of the Ethiopians, it is recorded by the holy Ghost, that *Asa* their King beeing encouraged by the prophets of the Lord, the First worke that hee did, was to purge the land of all it abominations. And so performed true thankfulness vnto his GOD in deedes and not in wordes. Afterwardes hee gathered together all the remainder of the people to Ierusalem, to offer sacrifice vnto the Lord, and to make a couenant with him, of most faithfull seruice. Which, when they had performed in most solemne, and effectuell manner, and bound themselues, further to the same by an oath, yea further by a most grieuous penaltie of death for default therein. The Spirit witnesseth that, all Iudah reioyced at the oath, and therevpon followed a most comfortable blessing, that the Lord gaue them rest round about. Marke I pray you in this example the true vse and intertainment of a deliuerance. Heere is sinne first remoued, which was the cause of the former danger, that so the like might not after besall them. Then heere is a course taken to preuent sinne to come, by most euident signes of true conuersion vnto GOD, that so they might in ioy both temporall, and spirituall happienesse. And then, when the Lord was first made glad with the conuersion of his seruants, and when the Angells had cause of ioy for the repentance of sinners, then came ioy in a right order from heauen vnto earth, and the vessells beeing thus fitted to receaue this heauenly influence, the holy Ghost recordeth, that the people reioyced, and

If we reioyce not more in well-doing then in the blessing.

Pro 21.15.

Pla 50.18.

Eccles. 2.2.

Thus did the saints approue their ioy.

2. Chro. 15.8.

10.

They reioyced for the deliuerance when they had made a couenant with God for a better life.



And so must we shewted euen vp to heauen, as making a sweete consent  
 trye the measure therein with God and the Angels. Oh neuer let vs looke  
 of our ioy, if it to reioyce aright in earth, if by our vnfained sorrow for  
 hath proceeded sinne, we haue not caused ioy in heauen. And if so be wee  
 from our recon- haue reioyced before the couenant bee made, know wee  
 ciliat'on with God, otherwise it hat our ioy is *unseasonable*, and too much, if any. The  
 is *unseasonable*. very ioy of the Dragons shall be better accepted of God,  
 Amos 5. 18. 19. then the reioycing of such sinners, that procedes not

from repentance. Oh let vs haue respect at least vnto  
 our *Seede and posteritie*. Doe wee know what we doe, by  
 this entertainment of a *deliuerance*, as to reioyce there-  
 in without reformation of our liues? Surely wee pro-

Amos. 5. 21.

uoke the Lord to hate our feast dayes, hee hath protested  
 hee will not smell in our *solemne assemblies*; But doe they  
 prouoke mee (sayeth the Lord) and not rather them-  
 selues, to the confusion of their faces? Yes surely, as our

Ier. 7. 19.

And shall be the  
 occasion to de-  
 prive vs:

Math. 13. 58.

Sauour would doe no more workes in his owne countrey,  
 because of their *unbeleefe*: so let vs not looke hereafter  
 for the like wonderfull worke of GOD, if this bee  
 the best fruite, the multiplying of our sinnes: and then  
 consider what wrong wee shall doe vnto posteritie,  
 from whome wee shall bee the occasion to take such  
 great mercies, and so expose them vnto such fearefull de-  
 solations as follow therevpon.

And our posteri-  
 tie of the like  
 mercies.

2. Triall of our  
 ioy exceeding.

Amos. 6. 3.

When wee so  
 reioyce for our  
 own good as that  
 we do not sor-  
 row with al for  
 the afflictions of  
 others.

To leade thee a little further in the examining of  
 thy selfe, concerning thy exceeding in this measure of  
 ioy; art thou deliuered, and therefore thou mayest re-  
 ioyce? Oh but remember that *Ioseph is in affliction*, and  
 therefore thou must sorrow too. If therefore thou canst  
 not bee more sorrowfull in the sorrow of the afflicted, then ioy-  
 full in respect of thine owne private good, surely thy reioy-  
 sing is not good. Thou takest too much ioye vnto thy  
 selfe, and giuest too little sorrow vnto the cause of thy  
 brother.

3. Triall that we  
 reioyce too  
 much.

To lead thee yet a step further, in the examining of  
 thine excesse. Is the Church of God deliuered, and  
 there-



therefore thou mayest reioyce? Oh but remember the *Apostles rule*, in a case not vnlike. *As hee would not haue other men eased, that wee should bee griened*, but the matter so disposed, that there may be an *equalitie*: so in this case of reioycing, wee must not so *inlarge* our selues, that our brethren may be *griened* thereby: but wee must now so temper our ioy, that there may be an *equalitie*, that all the Saints of God may reioyce with vs, that haue beene partaker of the *same benefite* with vs, as their conditions, and meanes doe require. Indeed if the *wicked* shall see Gods mercie vpon vs, and bee *angrie*; If he shall *gnash his teeth*, and consume away; If the male-contents and runnegates, that gaped for the spoile, being now disappointed thereof, hang downe their heads, and eate their hearts with sorrow for the same, as it is the righteous iudgement of GOD vpon them; so ought we euen to *inlarge* our ioy, that they may be the rather griened and vexed thereby: Yea wee are to make it the matter of our ioy, to see the *vengeance that is light vpon them*: so that our ioy bee *spirituall* euen in the Lord, that they may take no aduantage against vs: so that wee adde vnto their affliction, not as they are *ours*, but *enemies vnto God*. But here is the point; doest thou reioyce in this happy deliuerance, and wouldest thou learne the true measure therein? Surely this is it; *So reioyce that all may reioyce with thee*; Griene not thy GOD, and his Saints, by the *prophanesse of thy ioy*: Remember how *Moses and Miriam* carried the matter. That their ioy might not be subiect to *prophanesse and sensualitie*: *Moses and the men* reioyced by themselves: *Miriam and the women* reioyced by themselves. Such dancing is allowable, if the cause be spirituall. Griene not the poore, by taking too much *libertie* in the meanes of thy ioy: deuouring that in thine excessle, which is the blood of the poore. Remember the care that the *Iewes* had in this case: They sent not onely presents to their neighbours that could requite them againe, but they gaue gifts

2. Cor. 8. 13.

If we take such libertie therein which may be occasion to griene others.

1. Not the enemies of God, for these we may griene.

Psa 112. 9. 10.

Yea reioyce in the vengeance that is inflicted vpon them

Psa. 58. 9.

Exod. 15.

Moyles and Miriam were carefull herein.

Here was the Iewes care excellent.



And so was  
Nehemiah, that  
in the generall  
cause of ioy all  
might reioyce.  
Nehem. 5.

To this end he  
perswades the  
rich to leaue  
their oppression.  
8. verse.

A good lesson for  
our oppressors.

And himselfe  
enlargeth his  
compassion to  
the furtherance  
of this generall  
ioy.

In abating of  
his necessary  
allowance.  
14. verse.

gifts to the poore, that their hearts might bee cheered also. Notable was the care of good *Nehemiah*, to this purpose. When the Church was deliuered out of captiuitie, and *Ierusalem* was building vp againe: and it fell out by reason of the inequalitye betweene the rich and the poore, that the rich, instead of reioycing, the poore with their aboundance and superfluitie, became very grievous burdens vnto them, by bringing them into slauerie and cruell oppressi- on; The good gouernour *Nehemiah* pleades the cause of the poore, and by his courage and example, so prouideth, that in this generall cause of ioy, none might bee exemp- ted. Thus doth hee plead for the poore against the migh- tie. *We according to our habilitie haue redeemed our brethren the Iewes, which were solde vnto the Heathen, that they also might reioyce with vs: And will you sell them againe, or shall they be sold vnto vs, that they may be grieued, and we re- ioyce?* So saith the Spirit, *he stopped their mouthes, they held their peace, and could not answer.* Oh that our oppressors and inclosers, were thus put to silence, that they were not a- ble to answer their selling and thrusting out of the poore: Well, when he hath thus put them to silence, though hee might haue commanded (as he was their gouernour,) yet he falles to intreate them for a restitution in this case, that so the blessing of the poore might be vpon them, and they might cause the hearts of the widowes to reioyce. And what followed herevpon? The rich are perswaded, and the poore are eased, and so the mouthes of all are opened to praise the Lord. But is this all? doth *Nehemiah* play the *Pharise*, that would lay a burthen vpon others, which he would not beare himselfe? No surely, marke (I pray you) his tender compassion and charitie herein. Though he was no oppressour, and therefore could restore nothing, yet see how willing he is to part with his owne, yea euen with that which serued for the maintenance of his estate. For twelue yeares space (he professeth) that he had not ea- ten the bread of the gouernour. And whereas the former  
gouer-



gouernours had beene chargeable to the people, by taking of their bread and wine, and he did not so: And he giues the reason, because he feared God. Not that simple it is not lawfull for a religious Gouvernour, to bee maintained by the common-wealth; for indeed it is most righteous and necessarie to be done. But the meaning is to confirme vs this rule, concerning equalitie of ioy, that in a case of extremitie, when others are in want; and wee by taking our utmost due, may adde vnto their affliction, if it shall please God to make vs equall in the generall blessing, wherein all are to reioyce: we are so to dispose of our right in *inferiour blessings*, that they may be meanes to further vs in the right entertainment of the *greater*, yeelding somewhat of our state and outward maintenance vnto others (so as we may notwithstanding, leaue a competencie to our selues, to maintaine a reasonable port) that so they may ioyne with vs in this *dutie of thanks-giuing*, as they are ioyned with vs in the *bl-ssing of the deliuerance*: Otherwise wee shall not onely signifie that wee could haue beene well ridde of them, that we had not cared, so the iudgement had swept them away, seeing we are escaped, as counting them *burdens* vnto the land, and *eye-sores* vnto vs; but further also giuing them occasion of *griefe*, when we should all reioyce. This must needs follow herevpon, that they crying vnto the Lord for vengeance against vs, while we are reioycing in the Lord, for his mercies towards vs: The Lord will heare their crye, and confound our ioy, by deliueriug them out of trouble, and casting vs in their stead. Oh that wee were wise to consider these things, that by this we would trye our ioy, whether it exceed or no: if it be the occasion of griefe vnto others? Farre be it from vs, that seeing the Lord hath preuented this mischiefe, and so hath lengthened the date of our Stewardships, therefore we shall fall to beating of our fellow seruants vpon presumption, that our maister will now deferre his comming, because he hath so lately knocked at our doores, and so instead of furthering the generall ioy, by the reuiuing of our liues, we shall

Though otherwise lawfull.

But yet in such a case of extremitie to remit of our right is an extraordinary note of the feare of God.

A good president for our Nehemi-ahs.

Which if they do not obserue they shall signifie they could haue beene wil-ling the poore had beene swept away so they had escaped.

And further prouoke to cry for vengeance while they are reioycing, so shall the Lord heare their cry and confound the others ioy.

Let vs not therefore, now God hath lengthned out our stewardships, beat our fellow seruants.



Least our mis- yet send the poore into the house of mourning, and there-  
ter take us in by make vp the measure of our sinne. ( Surely faith our  
our cruelty and Sauour ) that seruants Maister will come in a day, when hee  
giue vs measure looketh not for him, and in an houre that he is not aware of, and  
accordingly. will cut him off, and giue him his portion with hypocrites, there  
shall be weeping and gnashing of teeth.

4. triall that we Lastly wouldst thou know, how thou maiest exceed  
reioyce too much, in this ioy; Surely if thou doest so ioy now, that thou mai-  
if. me so reoyce est not reioyce hereafter, either by exceeding in the outward  
now, that we meanes, whereby thy estate shall vnnecessarily be impai-  
may not reioyce red, or else by giuing the bridle vnto thy carnall affections;  
hereafter. thou art hereby hindered in the wayes of godlinesse, and  
art decayed in thy zeale and courage for the truth. So that

Which shall fall  
out if this de-  
liuerance be  
the cause of our  
decay in Zeale.  
Math. 25.

Iob. 1.

howsoeuer the Lord hath giuen thee thy desire, in deliue-  
ring thee from the hands of thine enemies yet he hath sent  
leanness into thy soule, and that little which thou seemest to  
haue had, is taken away from thee, thou hast reioyced too  
much, and hast wilfully ryoted thy stock, which might  
haue serued thee all thy life long. Certainly, if wee shall  
but once learne how to reioyce aright, it will be a bountifull  
stock to maintaine vs all our liues, not onely when God doth  
giue, ( wherein vually the wicked doe reioyce ) but even  
when God doth take away, which is the most excellent triall  
of an holy and constant ioy.

2. General tri-  
all of reioycing  
too little.

Num. 14. 29.

Luk. 22. 32.

Examine therefore thy selfe on the other side, by the  
other extreame, how thou mayest reioyce too little, in this  
deliuerance and so for want of vessels the oyle may cease.  
Surely if thou doest so onely reioyce in this deliuerance,  
conferred vpon thee as that thou art not of Moses mind, that  
all the Lords people may be partakers thereof: That thou  
doest not wish withali, a generall and finall deliuerie of the  
Church of God out of all her troubles, Nay, doest not la-  
bour in thy calling, the conuersion of thy brother, that he  
may be deliuered from the bondage of Sathan: thy reioy-  
cing is too short, as wanting both faith in the promises of  
God, yea and loue also, in not prouoking others to be par-  
takers thereof? nay if thou art not so glad of the blessing  
which



which thou hast receiued, as that, though it doe not *euery* may answer thine expectation, yet thou canst submit thy selfe, vnto the *measure* that God hath allotted thee, & vsing the present good vnto the glory of thy God, thou shalt waite with patience the *increase* thereof, not *grudging* at that *little* which thou hast in respect of others, but wisely considering how little thou hast deserved, yet also dost thou reioyce too little, because thou dost not reioyce in God, submitting thy selfe to his will: nay further, yet to sound thy conscience, if thou dost so onely reioyce in the blessing thou hast receiued, as that thou art not prepared in thy heart to undergoe the contrarie, if thy God haue a purpose to trie thee by the same: surely yet thy reioycing is too short, as not proceeding from true contentation, as well to want, as to abound. Againe, if thou shalt so reioyce in the good thou hast receiued, as not to be emptied in thy selfe, wholly in the conceit of thine owne worthinesse, and to acknowledge that thou art so farre frō deserving this blessing, as that nothing is due vnto thee, but shame and confusion of thy face: that thou hadst had thy desert if the enemy had preuailed, and God might haue beene glorified in thy iust confusion, because thou hast continually rebelled against him. Surely yet also thy reioycing is too short, as being not seasoned with true humility, for want whereof it shalbe taken frō thee.

Lastly, if thou canst so onely reioyce in the blessing thou hast receiued, as not to see further by the same, into the blessings of the life to come, that so thy ioy in this deliuerance, may bee a pledge vnto thee of that full cup of ioy which shall runne ouer in thy finall deliuerance. out of all thy troubles, so that the sight of that ioy (though it be a far off) shall yet so rauish thy heart with the feeling thereof, as that it shall vtterly drowne, and swallow vp all sense of present ioy, for any present blessing whatsoever, euen yet also thy ioy is too short, as being a blind and fading ioy, which cannot see a furre off, and indeed the portion which God hath given thee in this life, that so thou mayest not share with the godly in the life to come.

Phil. 4. 12.  
3. Triall of our  
reioycing too  
little.

4. Triall of our  
reioycing too  
little.

Psal. 14.



Oh consider this, wee that haue beene partakers of his great deliuerance, whether it hath wrought in our hearts such ioy which shall neuer be taken away from vs. Certainly if we shall thus reioyce, we shall *reioyce in the Lord*, and then it followeth that we shall also *trust in him*, our ioy shall be the meanes to *confirm our faith*, and our faith, shall be the meanes to *confirm our ioy*, that no man shall be able to take it away from vs. It followeth.

*And shall trust in him.*

This is a first effect of great deliuerances as being indeed the true seasoning of all the rest:

and that where in the saints do quiet their hearts namelie trust & confidence in God.

Rom. 14. 23.

Psa. 33. 21.

1. Pet. 1. 9.

Lo here the sauing effect of all Gods mercies in his children, they shall cause vs to *trust* and waite vpon our God, as beeing the onely testimonie of our *right* in these blessings, beeing the most excellent tryall of our *true ioy* in the, Being a liuely euidence, that they are *sanctified* to vs, & by experience of Gods mercy confirming our faith for the time to come: for neither haue we any right in Gods mercies, vnlesse wee receiue by faith, neither can we truly *reioyce* in them, vnlesse by *faith* we giue the glory vnto God for them neither though we haue right vnto them, shall they yet be *sanctified* vnto vs, vnlesse they be matter for the confirmation of our faith. As therefore we haue beene taught how to temper our ioy that it may bee matter how to increase our faith: so let vs learne in a worde how to *trye our faith*, that so it may bee meanes of the increase of our ioy, that the *end of our faith*, may be the accomplishment of our ioy in the full saluation of our soules for euer.

The trial therof.

1. In overcoming all euill.

2. In obtayning every good.

Euills are either

1. simply euill as sinne

2. Euill by

1. Opinion, as

2. Afflictions, abuse, outward blessings.

There are the notes to trye our faith by. Is thy heart fixed and settled on God? then surely, *there is no euill which thou shalt not overcome*, there is no good thing which thou shalt not be maister of. The euils that do vsually assault our faith are of two sorts, the first are such as are simply euill, and these are such temptations and sinnes that hang so fast vpon vs. The second are such things as beeing not euill in themselves are yet notwithstanding either by opinion or vse made euill vnto vs, those which are good in themselves, and yet euill by opinion, are such punishments and afflictions



afflictions as from time to time, are inflicted vppon vs. These which *being good in themselves* are made *euill* by abuse, are the *temporal blessings* of this life, as riches, honour, and such like: And to these in some sort may be referred the things that are called *indifferent*. Wouldst thou nowe try thy selfe whether thou bee in the faith or no? Examine first thy selfe by thy conquest, or sinne. If thou sayest, thou hast no sinne, thou deceivest thy selfe. Trie therefore thy selfe by thy *victories ouer sinne*. Doth sinne assault thee & Satan intice, behold here is the victory of thy faith, that thou *consentest* not to that wicked one. Doest thou consent vnto sinne and art deceived by it? yet heere is the victory of thy faith, that thou *runnest not willingly with thy full consent*, but art drawne violently against the law of thy mind. Hast thou committed the sinne, and doest lie for a time in it? yet here is the victory of thy faith, thou shalt be *roused out of it*. Not so much by the touch of thy conscience (for that is common to the wicked) as by the power of the spirit which wil raise thee vp againe. Doest thou fall againe into the same sinnes? yet behold herein is the victory of thy faith, they are not thy sinnes (because it is not thou, but sinne that dwelleth in thee) Nay, they are not the same sinnes, neither the same in quality, as having lost much of their former force. Neither the same in operations, working lesse hurt. Docil thou desire to bee freed from all sinne? Doest thou grone vnder the burthen, and cry out? O wretched man that thou art, who shall deliver thee from this body of sinne? Behold heere is a meane victory of thy faith. Be it vnto thee according as thou belieuest, Corruption in due time, shall be cloathed with Corruption. Thus maiest thou trye thy faith by thy sinnes, and in the seuerall victories thereof, confirme thy selfe therein, not by each of them seuerally, but by all of them in degrees: As the Lord, shall lead thee along in the experience of these conquests.

*Triall of faith in ouer comming of sinne, because.*

*All are sinners.*  
1. Ioh. 1. 8.

1. Not to consent

2. Not fully, but with resistance.  
Rom. 7. 23.

3. Not to limit sinne.

4. To weaken the power of sinne.  
Rom. 7. 5.

5. Even by our relapses.

6. Desire of death, to be delivered from sin.

Rom. 7. 24.  
1. Cor. 15.

As for those evils which are so conceived in the world,  
namely



Preparing vs to  
them before they  
come.

2. Tim. 3. 13.

1. Pet. 5. 7.

Submitting vs  
to them when  
they come.

Esa. 37. 7.

1. By following  
our callings  
therein.

Psa. 37. 4.

2. and exami-  
ning our selues  
dayly to find out  
the cause.

Psa. 37. 1.

Psa. 34.

So shalt thou  
become conque-  
rer on them all.

2. Cor. 4. 9.

2. Cor. 6. 7. 8. 9.

2. Cor. 4. 16. 17

namely the euills of afflictions, which are iustly lead vp-  
on thee. Examine the victory of thy faith ouer these, e-  
uen by these rules. Art thou a christian, and is affliction  
thy portion? Let this be the first triall of thy faith, to pre-  
pare thy soule vnto them: Put it in thy reckoning, if thou  
wilt liue godly in Christ Iesus, that thou must necessarily suf-  
fer great afflictions. Art thou entred into the combate,  
and wouldst thou haue a triall of a conquest? First sub-  
mit thy selfe willingly vnder the mighty hand of G O D,  
that thou maiest witnesse thy submission, beare patient-  
ly what thy Lord hath laid vpon thee that thy patience  
may bee exercised, Lay voluntary afflictions vpon thy  
selfe, follow thy calling euen in thy greatest trou-  
bles.

Giue not thy bodie to fretting at the prosperity of o-  
thers, but fall to examining thy selfe, why it is thus with  
thee. Hauing found out the cause eyther Sinne, or Try-  
all; If sinne bee the cause by repentance remoue it:  
If Tryall bee the cause, to make experience of Gods  
graces in thee, examine thy selfe, againe how thou hast v-  
sed the blessings of G O D, see whether some rust  
of negligence or corruption, hath not fastned vpon thee:  
If thou shalt find it so, yeeld thy selfe willingly to the try-  
all, follow thy G O D in purging out thy dross, so at  
length thy righteousness shall breake out as the light, and  
thy wel doing as the noone day.

And thus shall thy faith triumph in all these troubles,  
Though thou art afflicted, yet shalt thou not bee in  
distresse; persecuted thou maist bee; but thou shalt not  
be forsaken, cast downe thou shalt bee, and yet thou shalt  
not perish, die thou doest continually, and yet behold thou  
liuest; neuer free from sorrow, and yet alwaies reioy-  
cing, beeing poore thy selfe, and yet making manie rich,  
hauing nothing, and yet possessing all things, though the out-  
ward man perish, yet thy inward man is renewed dayly, and

these light afflictions which are but for a moment canseth  
vnto

vnto thee a farre more excellent and eternall weight of glory.

Thus shalt thou not onely in affliction, be more then a Conquerour, through the Supporting hand of G O D gi-  
 Rom. 8 37.  
 uing testimony vnto thyne innocencie, euen in the face of thine enemies

But further also by trusting in G O D thou shalt be deliuered out of them all, not onely from such snares as are layde to intrappe thee in this life, but through faith thou shalt in the ende, haue a full conquest ouer them all: G O D shall wipe away all teares from thine eies, there shall be no more death, nor sorrowe, nor crying. For  
 Reu. 12. 5.  
 In this life so far  
 as shall make for  
 thy good.  
 G O D shall tread Sathan, and all thine enemies vnder thy fecte.

Lo heere the victory of thy faith ouer all thy troubles, by which thou mayest try thy selfe whether thou art in the faith or no. As thy faith, (if it be sound) will vphold thee in all thy troubles, that thou sincke not vnder them, and deliuer thee also, so farre out of them, in this life, as shall stand with Gods glory and thine, especial aduantage, so will it not leaue thee, till it haue freed thee from all thy troubles, and offered thee vp in marriage for euer vnto thy bridgrome Christ Iesus.

Thus shall thy faith inable thee to triumphe ouer all afflictions, and so shall it teach thee the right vse  
 This shall it also  
 further them,  
 the ouercom-  
 ming of such  
 euills as are  
 incident to out-  
 ward blessings.  
 Teaching thee to  
 set a true rate  
 vpon them.  
 of these outward things that so they may not bee snares and euills vnto thee.

It shall teach thee first to rate them at their iust and true value, neither so to overprize them, as to thinke none like vnto them, as Esau did, that so wee may loose the better blessings: Neither so to vnderrate them as not to account them the good blessings of G O D, for which wee must not giue accoumpt at the daye of the cemming of our Lord and Sauour Iesus Christ.



1. To procure  
them by holy or-  
der 2. by true  
meanes and 3. in  
a right measure.

A rule for the  
order.

Math. 6. 36.

To seeke them  
in the second  
place, and:

2. With condi-  
tion submitting  
thy will,  
to the wil  
of God.

1. Tim. 5. 8.

Triall of this  
right and order-  
ly seeking.

1. If they doe  
hinder vs in the  
better things  
but that our  
spirituall gaine  
exceed our car-  
nall.

2. If wee spend  
more time in  
seeking the other,  
thē these things,  
we may imagine  
otherwise.

Faiths assistance  
herein.

Our faith hauing taught vs to giue them their true worth, will heereby also direct vs, for the holy obtaining of them, both in respect of the right order (which is to be obserued therein) as also in the meanes, that must further vs to the same, and also in the measure of our seeking these blessings: concerning the order, it hath this rule out of the word. *First seeke the kingdom of heaven & the righteousness therof, and all other things shall be cast therunto.* Whereby wee are taught, as to seeke, first the best things that so wee may haue a right in these: so not to neglect these things altogether, though now they shalbe cast vpon vs, vpon presumption of Gods providence, if wee follow the better: but to remember we haue a calling to be employed in, and supplied also by these things, which if we neglect, we are worse then infidells, which we must follow that we may be humbled thereby. So hath GOD disposed the obtaining of these things, and so is faith guided in the right order, of procuring of thē. The triall is that. 1. our seeking of these things do not hinder our enioying of the better, 2. that though God hath allotted vs (as we may foolishly imagine) six dayes for these things, & but one for the other, yet we employ more time in seeking the things of the soule, thē the things of the body; yea indeede in the seeking of these outward things which concerne this life, we may haue this testimonie, as that we shal in these seeke onely greater things. And herein our faith doeth helpe vs exceedingly, as both assuring vs that wee seeke these things not for themselves; no not so much for our owne use as for Gods glory (whose good blessings they are) and therefore, that wee may yeeld obedience to his com- mandements: and not despise his blessings. Therefore, wee ac- compt them worth the seeking, and also in the seeking of them, thus resolving our consciences that we seeke them not for themselves to rest in them, but that they may bee stepps vnto vs for greater blessings, even such as do concerne the saluation of our soules. Thus doeth our faith teach vs to seeke them in a right order: and so enableth vs to over- come hereby many dangerous euills, that in our prepost-

erous



sterous seeking of these things doe vsually ouertake vs,  
 and thereby makes these good blessings euill vnto vs. *1. Idleness.*  
 For hereby as *idlenesse* and *negligence* is condemned, e-  
 uen in thole that thinke they haue a priuledge hereunto,  
 in regard of a more excellent calling, whereby they either  
 faile in the obtaining of these things, or els haue them cast  
 vpon them as a curse, and not a blessing: so the false  
 ground hereof (*even presumption in Gods providence*) is al-  
 so wisely reiected, hereby *faithlesse* and *greedie hunting* *2. Greedie cou-*  
*after these things, is also conuincd, whereby making haste* *tousnes which is*  
*to be rich, wee cannot bee innocent:* and so the blood of the *the cause of*  
 poore being in our houses, bring a curse both vpon them *many euills.*  
 and the owners thereof: yea, further also, this euill follo-  
 weth herevpon; that ouer *hastie getting*, shall be punished *1. Mingling*  
*with too slow spending:* wee, which were so distrustfull in *blood with our*  
 getting, shalbe as *faithlesse* in keeping: both for *loue of riches.*  
*that, which wee haue got, and for loue also vnto our selues,*  
 whereby *fearing want*, (where there is such fulnesse) wee  
 therefore deprive our selues of the *present comfort*: either  
 vpon a *malicious ioy*, that we shall haue it when others do *2. Faithlesse*  
 want, or vpon a *desperate feare*, that wee may heereafter *keeping.*  
 want our selues. All which euills, as verie happilie, doeth  
 our faith overcome in guiding vs in the right order of  
 seeking these blessings (as heretofore hath beene shoven)  
 so doeth it further also guide vs, in the *true meanes*, for the *3. Feareful loo-*  
 obtaining of them, and so ouercometh such euills as are *sing.*  
 incident heereunto. To this end it hath his rule from the  
 giuer of all blessings, who teacheth vs to pray, *Give vs this*  
*day our daylie bread*, thereby implying that as they are not *Faiths rule a-*  
 ours but the *free gift* of God, so wee must *seeke them as* *gainst these euils*  
*gifts, not in the confidence of our worthinesse, but in the af-* *Which is praier*  
*fiance of Gods mercie.* And in that we must pray for the ob- *Luk. 11. 3.*  
 tayning of them, the Spirit signifieth, that as to the obtay-  
 ning of them, wee must not onely vse *bodyly labour*, but  
*Spirituall* too (as being the right and effectuell meanes  
 to preuaile with our God for them) and a testimonie also  
 of our right and interest in them: so when wee haue  
 O obtained



Yea even they  
that haue them  
left vnto them.

1. Tim. 4. 5.

So shal we either seeke,  
or what is answerable vnto it,  
to the glory of God,  
and our greater aduantage:  
by which we shal learne,  
if we haue not these things,  
not to condemne God,  
but our selues,  
as hauing not vsed  
the right meanes in  
obtaining them:

and if wee haue them,  
seeing they are kept  
by the same meanes  
that they are gotten;  
therefore we shal also  
learne to preserue them  
by prayer, and such  
spirituall meanes:  
whereby wee may both  
be blessed in the true  
vse of them, and also  
assured of the continuance  
of them, so farre as they  
shall make for our good,  
and the glorie of God.

2. Cor. 5. 7.

Math. 6.

So wee haue a  
care of posterity,  
subordinated to  
the speciall prouidence  
of God. Which shal be  
perceined by  
true contentation  
in what wee  
haue.

obtained them (as many are borne to great possessions,  
and therefore, because they haue them without bodily labour,  
therefore they care not for the other meanes to estate  
them truely in them) yet also must we further intitle, and  
secure our estate in them; by spirituall meanes, as by prayer,  
and the word, being onely sanctified and so secured vnto vs.  
Whereby it shall come to passe, that seeking them by these  
true and holy meanes, either wee shall obtaine what wee  
seeke, or what is answerable vnto it, to the glory of God,  
and our greater aduantage: by which we shal learne, if  
we haue not these things, not to condemne God, but our selues,  
as hauing not vsed the right meanes in obtaining them:  
and if wee haue them, seeing they are kept by the same  
meanes that they are gotten; therefore we shal also learne  
to preserue them by prayer, and such spirituall meanes:  
whereby wee may both be blessed in the true vse of them,  
and also assured of the continuance of them, so farre as they  
shall make for our good, and the glorie of God. Thus doth  
thy faith enable thee to preuent these euils: and thus doth  
it also guide thee, in the true measure of seeking these  
things: that lining by faith & not by sence, & thereby finding,  
that life consisteth not in abundance, but in the blessing of  
God, we shall so seeke these things in their true qualitie, as  
they are fitte and agreeable vnto our natures and callings:  
and wee shall also seeke them in their true measure,  
such as may stand with our callings, necessities, and present  
occasions; yet subordinated to an holy care of our posteritie,  
and the speciall prouidence of God, watching so alwayes  
ouer vs, that if he haue giuen vs his sonne, he will also together  
with him, giue vs all these things: and contenting our selues,  
with that right wee haue in them, that though all are not fitte  
for vs, yet all are ours, to bee in such measure supplied vnto vs,  
as may iustifie abundantly our right in them, and make them  
pledges vnto vs of greater blessings.

Thus doth our faith direct vs in the right seeking of  
these



these blessings, concerning the *qualitie* and *measure* thereof, and so teacheth vs to ouercome many euils, which for want of this true proportion wee fall into, and so make these blessings euill vnto vs: not onely that *euill desire of money*, (which is the roote of all euill, and makes thy riches a pitte to drowne thee in) but further also, the cause of this euill, namely the *ignorance of thy selfe*, and what is fit for thee, yea further also, the fruite of this euill, *euenselfe-loue of thy selfe*, as conceiuing thy selfe worthy of the best, and therefore thou wilt seeke with the best, why shouldst not thou haue as much as hee: wherevpon follow two other euills, *Enuie against thy neighbour*, (whose portion is fatter then thine,) and *murmuring against GOD*, that in thy opinion deales not so bountifully with his childe, as with *prophane Esau*. All these temptations, thy faith maketh thee to ouercome; and yet further directeth thee to *use the blessing*; It teacheth thee to *use it*, not to *bury it* in the ground, because it was giuen thee to that end: In respect of *thy selfe*, it teacheth thee to *vse it soberly*, euens so *to use it as though thou used it not*, making it thy seruant for thy better occasions, and not thy maister, eyther by too sparing, or ryotous abuse of it: In respect of others, it teacheth thee *to cast thy bread vpon the waters*, plentifully to distribute, and yet not without hope of requitall, though not from man (*for this were to liue by sense*) yet from a bountifull GOD, whereby wee approue our selues truely to *liue the life of faith*.

1. Tim. 6. 10.

1. The euill desire of money and the cause thereof.

2. The ignorance of our selues, and the cause thereof

3. Selfe loue.

Math. 25.

1. Cor. 7. 31.

Eccl. 11. 1.

And that wee may vndoubtedly binde the Lord vnto vs, beholde here a further power of faith, teaching vs as to bee contented with what wee haue, so to *returne the glorie thereof in thankfulnessse vnto our GOD*. By which wee shall not onely auoide *distrustfull care* in the keeping, and *feare* for the losse of these earthly and transitorie things, (*Two euills that doe make our possession theft, and which turnes our enioying into sorrow*)

1. Cor. 10. 31.

1. Thes. 5. 22.



1.Tim.6.19.

Pro.11.24.

*And hereby also  
furthering vs.**By these things  
to lay a good  
foundation  
against the day  
of Christ.*

Psa 37 16.

Psa.8.18.

*Not only the  
streames.*

James 5.16.

Exod.32.

*But the foun-  
taine A mightie  
god who by  
faith is bound  
vnto vs.*

but further also, wee shall not feare to *gine vp our account* for them, as hauing *laid vp in store a good foundation* for our selues by them, against the time to come, whereby we may obtaine eternall life. And that nothing may be wanting for our full comfort herein: as by faith, we are taught to vse these blessings aright, *so by scattering* thus the blessings that the Lord hath bestowed vpon vs, *on our selues soberly, on others plentifully, on our God thankfully,* the holy Ghost witnesseth, that *wee shall haue plentie*, and abundance; the oyle in the cruse, and the meale in the barrrell shall not be wasted, vntill the Lord bring thee to that plentie, where there shall bee no more neede of these things. Thus shall thou fight, the good fight of faith, against all the difficulties that may assault thee, in these outward things, and so ouercoming such euilles as by abuse they are incident vnto, *that little which thou hast, shall be better then great riches of the vngodly,* as being a furtherance vnto thee, of that *durable riches,* and neuer fading honour which remaines with, thee for euer in the kingdom of heauen.

And now enlarge thy heart, and consider yet further the wonderfull conquests of thy faith: What good thing is there, which heauen and earth doeth afford, which is not ours by the power of a liuely faith? What should I tell you of the *creatures of GOD*? the *Creator himselfe* is overcome by faith. Howe doeth the *prayer of the faithfull preuaile*, if it be *feruent*? are the *heauens opened and shut by faith*? Yea, hell it selfe, and a'l the powers thereof are subiect thereunto. Is this the victorie of our faith, that it ouercometh the world? Nay, herein behold the glorious conquest thereof that it ouercometh him, that made the world. *Let me alone* (saith God vnto Moses) where he prayed vnto him for the people: So strongly had Moses tied the Lord vnto him by his faithfull prayer. What can wee desire more? Behold heere the victorie of faith, and learne to try thy selfe by these things, whether this deliuerance hath confirmed thy faith in God, whether thou bee in the,  
faith



faith, or no? And for our further triall and conclusion of these meditations consider wee, what the holy Ghost addeth.

*And all that are upright in heart shall reioyce.*

Therein (as I take it) giving vs a notable touchstone to discern that true righteousness which is of faith, namely by the soundnes and uprightness of the heart. So doth the spirit describe those that are true, righteous & so may true righteousness best be iudged, even frō the soundnes & sincerity of the heart, for as the heart is that which principally God requires as knowing that if it be given vp vnto him, the rest will follow. So is it that, which first he fittes, that it may be yeelded vp vnto him, as an acceptable sacrifice vnto his Maiestie, by purifying the same by faith, through the Ministerie of the word. And seeing the heart is the fountaine, and originall of all our actions, therefore the fountaine being purged, the streames must needs be pure, and though happily (through imperfection) they may in part be polluted, yet seeing the fountaine is purged, therefore certainly shall the streames one day bee cleansed also, and in the meane time wee shall bee accepted, not according to the streames of our outward actions, but answerable to the fountaine, even the purpose of our hearts. And surely seeing we haue heerein onely boldnesse before GOD, even by the testimonie of our conscience, that it doeth not condemne vs: and this, not so much in regard of the present puritie thereof (which is imperfect) as in that by faith wee still lay hold vpon Iesus Christ, in whome onely we haue boldnesse to approach the throne of grace, and by whome we are assured of full perfection. And seeing, wee can haue no comfort in what wee doe, nor encouragement to goe forward, vnlesse wee haue the approbation of our conscience for the same, if now our righteousness should only bee measured by the outward action, and not by the inward purpose of the heart, what boldnesse could wee haue before GOD? seeing our best righteousness so measured is as a menstrous cloath. What comfort could

Psa. 73. 1.

Math. 5. 8.

The soundnes  
of the heart is  
the tryall of

true right-  
eousnes.

Pro. 23. 26.

Psa. 51. 12.

1 Because the  
heart is that

which as God  
requires first so  
he fits it that it  
may be wor-  
thilie giuen vnto  
him.

2. The heart is  
the roote and  
fountaine.

And if the roote  
be holy the  
branches are  
holy too.

2. Cor. 8. 12.

1. Ioh. 3. 21.

3. Our boldnes  
before God pro-  
ceeds from the  
evidence of the  
heart.

4. Without  
which wee haue  
no comfort in  
any outward  
action.

Heb. 10. 21, 22.



4. By this triall  
of our righteous-  
nes we are freed  
from hypocrisie.

5. And comfort  
ed against all  
reproches and  
slanders what-  
soever.

1. Cor 4. 4.

2. Cor. 6. 8.

2. Tim. 4. 7. 8.  
And so at length  
having finished  
our course, ob-  
taine the  
crowne.

Now may this  
sincerity of heart  
be tryee.  
Iere. 17.

wee haue in our outward well doing, seeing, our vines bring forth so small grapes? Besides this, howe should I cleare my self from the *note of hypocrisie*, if I had not an eu- dence from my heart, to iustifie my sinceritie, seeing the hy- pocrite may for a time make a fairer shew then possibly the sound Christian? Nay howe shall I be *established a- gainst such slanders and reproches*, as are fastned vpon me? how possibly shall I not sinke vnder the burden of these imputations, if my *righteousnesse* were onely measured by my *good name*, (which is procured by my outward acti- ons,) and not by the *sincerity of my heart* in the sight of God? Oh this is it that makes the children of God *not to esteeme to bee iudged of men*, because their hearts are cleare, they *know nothing by themselves*: this makes them to disclaime the verdict of men, in the court of the world, and to flie to the approbation of the Lord in the court of their con- sciences. By which as *deceiuers in the opinion of men*, yet *they are true* in the sight of God, their conscience bearing them witnesse of the sinceritie of their outward action, though it bee mingled with much corruption, and per- formed with much weakenesse. So the sinceritie of their heart, doeth not onely *approve them*, in the sight of God, but doeth also *imbolden them*, euen against the forces of men, that so they may not *be discouraged* in their grea- test weakenesse, but the power of their sound conscience approving what is done, doeth thereby prouoke them to a *further measure of well doing*, that so hauing finished their *course with ioy*, they may in the end attaine that crowne of glory which is laid vp for them, which *Iesus Christ the iust* shall giue them at that day. Behold here the euidence of this truth, concerning the triall of our righteousness, namely, *the soundnesse and sinceritie of our hearts*.

If now hauing proued a sound heart, to be the touchstone of true righteousness, a further triall shall bee required howe this sound heart may bee knowne: surely, seeing *the heart of man is deceitfull aboue al things, who can know it,* and



and the searching thereof, doeth onely belong to God, therefore as we dare not vndertake herein any certen determination concerning the hearts of others, yet because the Lord doth vouchsafe vs the assurance of our saluation in this life, the test mony whereof especially proceedeth from the spirit of God, witnessing vnto our spirits that we are his children: as by this we are sure of the soundnesse of our owne hearts, so do we not want many excellent markes of this inward sincerity.

Rom. 8. 19.

Wouldst thou therefore know whether thy heart be sincere or no? Consider first the meanes whereby it is pur-

A&amp; 15. 9.

Rom. 10. 17.

ged, namely by faith, applying vnto vs the blood of Christ Iesus, and seeing that faith comes by hearing, and hearing by the word of God: Therefore if thou wouldst haue a testimony of the ground worke of sincerity in thy heart, thou must be sure to fetch it from the power of the word. Nowe

that thou maist haue a testimony that thy heart is purged by this meanes, obserue herein the operation of the word vpon thee: hath the word broken thy heart, and sent thee out of thy selfe, causing thee to hunger after Iesus

1. It broke the heart.

2. Send vs out of our selues.

3. Settle vs in Christ.

Christ? Behold he that inuites the broken heart to come vnto him, and promiseth our release of that heauy burden, is now ready to entertaine thee, and will reioyce thy heart by his gracious presence: Nowe shalt thou bee at peace with God, and reioyce in the spirit, and this ioy shall no man take away. Art thou in Christ Iesus rooted, & grounded in him now shalt thou grow vp in newnesse of life, If thy heart beleeue to righteousness, thy mouth

4. In whome we become new creatures.

shall also confesse to saluation, and thy whole life shalbe a sacrifice of obedience vnto GOD. Thou shalt

5. And so shall bring forth fruit accordingly.

be zealous for thy GOD, without guile in thy calling, humble in thy carriage, patient in thy troubles, tender hearted vnto thy brethren: charitable vnto thine enemies: Constant shalt thou be, in thy profession, and yet fearefull of thy standing: Thou shalt reioyce in the Saints, and be grieved at the wicked: obedient shalt thou be vnto authority, & yet preferre God before men: desirous of death in respect of thy sin,

and



In thankfulness  
to GOD.

To make sure our  
election.

To stoppe the  
mouthes of the  
wicked.

To gaine & hold  
the weake  
brethren.

Conclusion.

and yet willing to live in respect of others, not standing at a stay in these things, but still growing in grace, not wedded to the world, but still waining thy selfe from it, that so in the end thou maiest be deliuered out of the same. Thus shalt thou be able to try the soundnesse of thy heart by the meanes and seuerall fruits thereof, and thus if thy heart bee right, shalt thou reioyce in Gods mercies as being very gracions recognitions of thy sincergency in this life, and very vndoubted pledges vnto thee of euerlasting happines, in the life to come.

Euen so Lord, may all that are true in heart, reioyce in thy mercies, which thou hast shewen vnto vs in this great deliuerance, as in an vndoubted euidence, that thou art yet good vnto *Israel*, so also a certaine assurance that thou wilt neuer faile vs nor forsake vs, but wilt deliuer thy Church out of all her troubles. That the assurance hereof quieting our hearts in thee, wee may not bee troubled with any euill tidings, but continuing constant in our holy profession, euen in the greatest rage of all thine and our aduersaries, we may cheerefully runne the race that is set before vs, that hauing fought the good fight of faith, & hauing finished our course, we may in thy good time, reape the fruit of our labours, and being taken away from the euils to come, may for euer be ioyned with our head Christ Iesus, To whom with thine owne maiesty, and God the blessed spirit, be rendred and ascribed of vs, and of thy whole Church, all honour, praise, dominion, power, and maiestie, with all humble and hearty thanksgiving now and for euermore.

Amen.

**FINIS.**



